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ABSTRACT

A study examined the nature and extent of women's participation in adult and nonformal education in third world areas. During the study, female coordinators of adult and nonformal educational programs for women in the Arab states, South Asia, Southeast Asia, the Caribbean, Latin America, Africa, and the South Pacific collected information on such programs from print materials and from practitioners and researchers. Findings were then shared at a workshop attended by 16 women from 14 third world countries. While the problems faced by women and the solutions available to them varied greatly within each region and within each country, the project and workshop did reveal some common needs and problems faced by women across the regions. Throughout the seven regions of the project, development programs generally failed to take women seriously into account as full participants. Much of nonformal education focused simply on helping women improve only within the limited range of activities assigned to them by virtue of their sex. To remedy this situation, governments must formulate more precise, consistent, and integrative policies supporting the development of women and must provide the resources, training, and monitoring necessary to ensure that these policies are carried out. (MN)

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"WOMEN HOLD UP MORE THAN HALF THE SKY"

A Third World Perspective on

Women and Nonformal Education for Development

Report of

A Project and Workshop of

The International Council for Adult Education

by

Anne Bernard and Margaret Gayfer

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TABLE OF CONTENTS

		Page
I.	INTRODUCTION	
	The Project and Acknowledgments	1
II.	WORKSHOP ON WOMEN AND NONFORMAL EDUCATION	
	A. Overview of Findings	9
	B. Setting, Participants, Format	12
III.	WOMEN AND NONFORMAL EDUCATION: WORKSHOP CONTENT	
	A. Conceptual Issues	23
	1. What is Nonformal Education?	
	2. Status, Policy, Action	
	B. Practical Issues	34
	1. The Status Quo Nature of Programmes	
	2. Who Participates?	
	3. Continuity and Coordination	
	4. Issues for Training	
IV.	RECOMMENDATIONS AND GUIDELINES: PROGRAMMES	
	A. Extent and Quality of Participation	50
	B. Content and Process	54
	C. Coordination and Networking	56
V.	RECOMMENDATIONS AND GUIDELINES: RESEARCH	
	A. The Question of Research	62
	B. The Research Process	66
	C. Areas for Further Research	70
VI.	APPENDICES	
	A. Key Participants in Project/Workshop	
	B. Workshop and Study Tour Agenda	
	C. Les femmes: briser les barrières et non les raffermir	
	D. Las mujeres y la educación no formal	
	E. Recommendations from ICAE Paris Conference 1982	

I

INTRODUCTION

Women hold up half the sky, states a Chinese saying. But a closer look shows they also bear significantly more than half the burden of underdevelopment. Not only do women share equally with men the exploitation, dependency and inequalities that result from poverty and powerlessness; they also suffer from cultural biases and attitudes that define what women are 'suited' to do, that restrict their true participation in social, political and economic life, and that fail to recognize or value the strengths, experiences and creativity of half the world's population.

Women's work within the household and outside, such as in the informal economy and in agriculture, is so undervalued that their contributions to local and national development remains largely invisible, reflected neither in national statistics nor in decision-making. Not in proportion to their numbers, abilities and needs are women regarded as equal participants in development nor in activities and programmes of adult and nonformal education. When viewed as the learning-empowerment process of any activity--health, food production, skill training, business management, literacy, income-generating--nonformal education now shows itself more clearly as a significant strategy for redressing these sexual imbalances in development practices. A basic methodology is to bring women together to learn how to critically assess both the central issues of their lives and their capabilities for solutions and collective action.

Particularly since the impetus of International Women's Year in 1975, programmes directed towards women have multiplied throughout the Third World, even though they are still too few, given the need. However, little is known about quality and impact of such programmes; about the extent to which women are involved in decisions on the type of programmes needed and on their management and evaluation. Still rare are the kinds of candid case studies that realistically analyze and assess planning and implemen-

tation: achievements and mistakes, setbacks and solutions, what worked and what did not, how the lessons learned are applied to the next stage.

Since most researchers and policymakers are men, it is not surprising then that few research projects have dealt with the aspirations, needs and situations of rural and urban-poor women, and that most research on adult and nonformal education has neglected its connection with the role of women in development and with the effects of development upon women. Not much is known about the kinds of research and studies that women would find useful, nor is much of existing research findings known to planners and practitioners.

A. THE ICAE WOMEN'S PROJECT

These issues had been verified during the early stages of the Women's Programme of the International Council for Adult Education (ICAE) and in response to the special issue of its journal, Convergence, on Women and Adult Education. Questions on information needs and gaps had surfaced quickly: *Why don't we know more about programmes for women? What kinds of programmes are going on in different parts of the world? Are they serving women's needs and contributing to the advancement of women? What do organizers and practitioners find are the barriers to effective programmes and the gaps in practice, research and training? And, who are the women working in adult and nonformal education?*

To begin a process for finding answers to such questions and to open up the sharing of information and experiences, ICAE launched a project 1980 whereby a woman coordinator in each of the seven Third World regions would undertake an investigation of programmes for women. The project was funded by the Social Sciences Division of the International Development Research Centre, Ottawa, Canada. Since this was the first time a broadly-based investigation had been attempted, the project was seen as a baseline search for information, insights and future guidelines. The aim was to clarify the extent and nature of programmes and the quality of women's participation in adult and nonformal education, and to identify areas that women think require further research, training, and action. It also sought to find out who are the women adult educators and to strengthen communica-

tion among them; and, as well, to work with and support the initiatives of ICAE national and regional member associations.

To gain an overall Third World perspective, the study was carried out in seven regions which are given below with the name of the regional coordinator or principal contributors.

AFRICA

(English-speaking)

Principal contributors: Hilda Kokuhirwa, Institute of Adult Education, Tanzania; Bernadette Eyewan Okure, Cardosa Catholic Community Project, Nigeria; Kathy M. Higgins, University College of Botswana

ARAB STATES

Coordinator: Samia El-Hadi El-Nagar, Economic and Social Research Council, Khartoum, Sudan

SOUTH ASIA

(Bangladesh, India, Nepal, Pakistan, Sri Lanka)

Coordinator: Ginny Shrivastava, Women's Development Unit, Seva Mandir, Udaipur, India; with assistance of Preeti Oza

SOUTHEAST ASIA

(Indonesia, Philippines, Malaysia, Thailand)

Coordinator: Eileen Belamide, Farmers' Assistance Board, Philippines

CARIBBEAN

(English-speaking)

Coordinator: Beryl Carasco, Women and Development, University of West Indies, Extra-Mural Department, Barbados; with assistance of Doreen O'Connor

LATIN AMERICA

Coordinator: Rosa Paredes, Centro al Servicio de la Acción Popular, Caracas, Venezuela

SOUTH PACIFIC

Coordinator: Esiteri Kamikamica, National Council of Women, Fiji; with assistance of Inise Mar, Pacific Council of Churches, Fiji.

At the ICAE Secretariat office in Toronto, the project was under the direction of Margaret Gayfer, who had started the Women's Programme, and was also editor of Convergence. The day-to-day coordination of the project and its final-stage workshop was carried out by Anne Bernard.

Each regional coordinator took on the project in addition to her own full-time work and with modest financial support. From mid-1980 to September 1981, coordinators collected information through print materials (reports, studies, descriptions) and through the opinions and comments from practitioners and researchers, mostly through correspondence and questionnaires. This method was supplemented, in some regions more easily than in others, by visits to programmes and to other countries and, in Latin America by the holding of the first regional workshop on women and nonformal education. Not surprisingly, many of the information-gathering difficulties were inherient in the research problem itself: lack of sources for accessible materials and lack of good networks among women adult educators in many regions. To supplement the regional research, the ICAE coordinators conducted a search for international and regional materials and for women involved in programmes.

Despite constraints, a significant amount of information was collected in each region, much of it brought together for the first time in the regional reports. The sharing of these findings was the basic agenda for a Workshop in India as the final stage of the project.

B. THE PROJECT WORKSHOP IN INDIA

At the invitation of the South Asia coordinator, Ginny Shrivastava, Director of the Women's Development Unit of Seva Mandir--a voluntary, rural development organization working in rural Rajasthan--a 16-day Workshop and Study Tour took place in November 1981, with the Women's Unit as host and organizer. The Workshop was held in Udaipur, the headquarters of Seva Mandir, and the Study Tour part included visits to villages, to women's project, meetings with women's organizations and an introduction to the history and culture of India. The work of Seva Mandir was the principal base of the Study Tour, but participants also went on to the

University of Rajasthan in Jaipur and to Delhi for meetings with men and women engaged in nonformal education. The purpose was to give the participants something of an introductory insight into the host community and to provide a more specific context and sense of women's issues and programmes within the Indian context.

The Workshop and Study Tour was funded by the Swedish International Development Authority, Policy Development and Evaluation Division. Supplementary support came from the Arab Literacy and Adult Education Organization and the Canadian International Development Agency.

The India activities brought together 16 women from 14 Third World countries and the two ICAE coordinators. Each of the seven regions was represented by the coordinator and another woman from a different country. The main objective of the Workshop was to disseminate the results of the regional studies and to enable participants to build on this sharing and to develop suggestions and recommendations for further action through informal discussions of their work and priorities. Thus, it had two related purposes.

The first and immediate task was to share information gained through the regional investigations--and augmented by the experiences of the participants--on the quality and extent of women's participation in nonformal education, the status of women's development, and the role that nonformal education does and could take in the advancement of women. Linked to this was consideration of how forms of coordination and networking could help practitioners and planners. Of particular interest here was the further identification of individuals and groups working on behalf of women.

Following a format of informal and fairly unstructured sessions over a 10-day period, the group discussed in some detail the quality and extent of women's nonformal education within the context of each region. The major issues arising from the regional presentations were examined. From this, and without attempting to arrive at one single concluding 'statement' or overall directive, the group developed a framework of

consensus on a series of suggestions and recommendations for research and action that could improve the relevance and effectiveness of development for and by women.

A second objective was to create a situation whereby women from many parts of the world could meet for the first time as colleagues and as fellow-workers in nonformal education. Since these women were from the regions of the project, the findings of the coordinators would be broadened and deepened and a more personal kind of learning and interaction result. The Workshop was to provide all of us with the opportunity for sharing some of our perceptions and experiences, for gaining a clearer understanding of the women's movement and its challenge for both men and women in adult and nonformal education, a sharper focus on the social and cultural diversities within regions and, from this experience, to develop a sense of mutual support and solidarity of purpose.

C. THE REPORT

Although presentations of the information and insights gained by the regional investigations formed the core of the Workshop, the main discussion centred on the issues that arose from the sharing and comparing of findings and experiences among all participants. Thus, while the report represents much of the material collected by the regional coordinators, it particularly portrays both the process and content of the Workshop as an intensive and new nonformal education experience. We were encouraged by participants and by other women to include some of the flavour of the Workshop by describing the setting, the format and its process, constraints and lessons learned (since no workshop is perfect.)

The report attempts to convey the richness of the discussion and the flow of interaction among 'real people,' including the direct words of participants, rather than merely giving a summary of conclusions--although the next section does start off with a brief overview. The scene-setting section is followed by the heart of the content: discussion of conceptual and practical issues emerging from analysis of the regional reports. The recommendations and guidelines for programmes and for research are also

placed within the context of ongoing analysis and include the ideas and opinions of other contributors to the project.

D. SPECIAL ACKNOWLEDGMENTS

The overall Third World Women's Project has been, and still is, a remarkable cooperative and collective effort of many women and men in many countries. Earlier, we named with gratitude the coordinators who carried out the demanding task of the regional investigations with great skill, good humour and perseverance, and the organizations for which they work who supported their involvement. Appreciation to funders is also for their equally important sensitivity and encouragement. A special Appendix salutes the intrepid Workshop participants who journeyed far to share insights, experiences and commitment to the advancement of women. Only a few names could be included of other women who contributed to the project; otherwise the list would go on for pages.

We are grateful to a heart-warming number of women and men, governmental and non-governmental organizations, and regional and international agencies--including those of the United Nations--for such generous response of encouragement, ideas and information. These include ICAE member associations as well as contributors to the project planning meeting: Dana Shaikh of Toronto; Susanne Mowat of IDRC; Nora Cebotarev, University of Guelph, Canada; Suzanne Kindervatter, Overseas Education Fund, Washington, DC; Newar Hilmi, representing the Arab Literacy and Adult Education Organization (ARLO), Baghdad; Hilda Kokuhirwa of Tanzania; Beryl Carasco of St. Lucia. Appreciation also goes to Arlene Sullivan who typed this report.

Anyone who has held an international workshop and study tour knows the key role in its success of those responsible for the intricacies of the local organizational needs. The staff of the Women's Development Unit of Seva Mandir--Ginny Shrivastava, Anita Mathur, Preeti Oza and Neena Madan--along with workers at Seva Mandir itself and volunteers from the Women's Committee for Udaipur--flawlessly handled arrangements for the Workshop, for an array of enlivening activities, and for the Study Tour in and around Udaipur and later in Jaipur and Delhi. Arrangements at the

Univeristy of Rajasthan in Jaipur were made by Mamta Jaitley of the Department of Adult Education, and the seminar in Delhi was coordinated by Rita Roy of the Gandhi Peace Foundation.

The most important acknowledgement is to women working in adult and nonformal education in all parts of the world who are spearheading the tough, urgent and transforming kind of learning and mobilization required so that half the world's population can come into full participation in all aspects of life. This acknowledgment was underscored by the significant contribution of over 140 women from 55 countries at the ICAE International Conference in Paris, October 1982, and the deliberations of the Policy Working Group on Women's Issues. An appendix to this report gives its statement and recommendations as well as the words of 'Our Song', composed collectively by some 40 women from different countries; a song which poses both a challenge and a hope for the future:

You said 'man' and 'he'
But where were we
Women who hold up half the sky
You said 'man' and 'he'
But where were we

We were invisible
We were unheard
And we know why

Let's make it 'her' and 'she'
And 'you' and 'me'
Together we'll hold up half the sky

We'll all be visible
We'll all be heard
So let's all try

II

THE WORKSHOP ON WOMEN AND NONFORMAL EDUCATION

A. OVERVIEW OF FINDINGS

One of the clearest statements emerging from both the Project and the Workshop is that there is no simple or single answer to improving the condition of women who are poor and marginal in their societies. Development is a complex, continuous process. Within each region, and within each country, the particular history, culture, political and economic system shapes both the problems women face and the solutions available to them. Nevertheless, there are common themes.

While not much time at the Workshop was spent on definitions, there was agreement on using the term 'nonformal education' as a common designation and as a particular methodology for the combination of mental and practical skills that can work for the advancement of women. The decisive idea is the experiential and practical nature of nonformal education, starting as it does with reality and situation of the learner. The lessons from practice increasingly reveal the effectiveness of a basic approach: the bringing together of women in groups around a common issue or need so that they can help each other learn how to look more critically at their lives and at what they wish to achieve.

With this new awareness and learning skill, women are better able to organize the kind of collective action that builds on, and up, the confidence that is being acquired. When such consciousness-raising is integrated with other kinds of skill and functional learning, nonformal education ceases to be regarded as a second-rate adjunct to formal education, or a cheap alternative, and becomes an effective and continuing learning system in its own right.

From this vantage point, the most fundamental criticism made of non-formal education activities throughout the seven regions of the Project is their failure, and the failure of development programmes in general, to take women seriously into account as full participants. Rather than enhancing the integration of women, programmes too often contribute to their marginalization. They often foster the attitude that a woman's capabilities and role options are few, and that her contribution to the society outside the home is basically a supplementary one. The assumption persists that women are somehow the malfunctioning half of the population.

Much of nonformal education focuses simply on helping women improve only within the limited range of activities assigned to them by virtue of their sex. There appears to be little commitment to increasing the influence of women as a group and as citizens. Nor are women encouraged to analyze their situation and develop alternatives within a system that typically excludes them from the major decisions affecting their lives. A further point is that women are rarely encouraged to confront and to change that system. Much emphasis goes on teaching women how to 'cope.'

Programmes marginalize women to the extent that they compartmentalize them as homemakers, mothers, and incidental wage earners, rather than seeing them as individuals with a range of talents and dimensions. They marginalize women, too, to the extent that they segregate them from the socio-economic mainstream. For example, small-scale craft production of income-generating schemes expose women to the national and international economy while, at the same time, confining them simply to the production of goods. By failing to give them access to management and marketing skills or to sources of fair credit, such programmes serve mainly to increase the dependency and vulnerability of women.

Programmes that confine activities for women to isolated, technical problems in the community, without an examination of the wider system and its implications, deny women the opportunity to take part in re-shaping the system. It was also felt that men must be included in women's development. It is men's image of women, and women's image of themselves in relation to the male world, that constitutes a major part of inequality. Programmes often

fail to recognize that 'women's problems'--and their solutions--are not women's alone, but stem from the total society.

RECOMMENDATIONS AND SUGGESTIONS

Many of the recommendations put forward in the regional reports and during the Workshop are specific to the regions themselves and to countries within a region. Common, however, are recommendations for more concerted, coordinated action in the planning and developing of programmes for women and of research that can benefit women.

There is need for governments to formulate more precise, consistent, and integrative policies in support of the development of women by women, and to provide the resources, training, and monitoring that will ensure that polices are carried out. But even this is meaningless if policies are merely top-down ones and fashionable window-dressing and fail to listen to and give leadership over to women of all classes and non-governmental and voluntary organizations. Also needed is greater continuity and coordination of research and training efforts, particularly through more effective communication among people working in nonformal education so that programmes relate to each other and build upon experiences. Such coordination would help to ensure that women 'are not left in a vacuum when a programme is finished but have somewhere to go next,' as one participant put it, and that energy and commitment are not dissipated through undue competition for money and support.

Research was considered an important factor in promoting the advancement of women. But the participants were concerned that too often research is undertaken at the expense of action, and that the results of research aleady done are neither disseminated or applied. Practitioners often feel that money for research by academics could better be spent to support existing programmes and to start new ones. Most suggestions on areas for further research relate to the improvement of programme practice and design. One recurrent recommendation is for more micro case studies of the daily life of different groups of women: the range of activities performed, the skills displayed, the time demands, and the social constraints faced. This information could help ensure that programmes are more relevant to the actual needs and aspirations of women and take into account the 'double day' workload that

workload that women carry. More research is needed also in the area of national statistics and qualitative profiles of women's participation in education, in agriculture, and in the informal and the wage economy.

However, more imperative than recommendations for new research were recommendations for a restructuring of the research process to make it more truly collaborative and of benefit to women. Participants called for a shift from one of dependency upon outside expertise to one of control by the women who are the 'subjects' of research. Women at the local level, particularly, must be trained to initiate research, to write proposals, to find funding, to manage and disseminate results. Research should be seen as an integrated process of analysis, education, training, action and communication. Research on women, completed but lost within the files of organizations and departments, needs to be located, summarized, and translated into a language and form that can be used by grassroots women themselves.

The Project and the Workshop brought out the many issues and problems that constrain the advancement of women, and developed an ongoing critique of current nonformal education activities. But it also revealed very evident strengths. Chief among these is the quality of the commitment, energy and abilities of so many women in so many parts of the world. What these women need, however, is an equal commitment by society as a whole. They need a recognition that development efforts that do not explicitly account for an involve women are hypocritical and, at best, can only be partially successful.

B. THE WORKSHOP SETTING

The Workshop took place in Udaipur, Rajasthan, a small city in northern India. Located here is the headquarters of Seva Mandir, the non-governmental organization whose Women's Development Unit is directed by Ginny Shrivastava, the coordinator of the South Asia region of the ICAE Project. The invitation from the Unit was accepted for several reasons: the work of Seva Mandir in rural communities, hamlets and tribal areas would give a real-life context for discussions and illustrate some of the variety and challenges of rural programmes with women; participants would gain a better idea of the role

of non-governmental organizations and have this personalized through getting to know the women working with the Unit; Udaipur would be less overwhelming than a large metropolitcan city and more typical of the mixture of rural and urban life in India. And, the work of Seva Mandir would serve also as an on-site part of the study tour.

Particularly, there was a desire to cut across the irony of many conferences on rural and disadvantaged people being held in very large, modern and easily accessible parts of a Third World country and in international-style hotels that insulate participants from the culture and life of the country. (Logistics of transportation, cooking and sanitation made us relinquish the enticing idea of holding the Workshop at an unused hunting palace outside of Udaipur where we would 'camp' in Indian fashion. A small hotel became the site instead.) There was also the realization that people often attend a meeting in another country and rarely have much opportunity to get a sense of the country and of the practical work of adult education colleagues.

Udaipur did hold incipient problems for international travel that caused some complications (such as plane schedules) for the Workshop; but even these helped us to learn a great deal about coping with new situations and about how we reacted individually and as a group to the need for improvisation. Flights arrive only once a day from Bombay and Delhi; telephone connections are uncertain; the banking process is leisurely; there can be difficulties in booking or confirming flights beyond Udaipur with certainty. None of these were serious drawbacks and they did illustrate to those from other countries the kind of travel/communication problems inherent in an international workshop as well as of the size and diversity of India. The stopover of a day or so in Bombay or Delhi for the Undaipur flight left many tired and with an initial sense of culture shock. The intent was for the participants to arrive at least one day early; however, work and travel schedules made this impossible for all but four. In fact, six women arrived at different times after the Workshop was underway.

The effect of staggered arrivals meant that some participants had little time to adjust to time changes, to meeting new people, to India as a new

experience, before facing discussions about the agenda, the issues to be covered, and the nature of the Workshop process and plans for the study tour. It was distracting for those who had already begun the process to stop to meet new arrivals and give them a synopsis of what had happened to date. Such disruptions were not major ones since they were understandable but they did break the flow of conversation and cut into the time allotted for a particular agenda item and they did tend to make late arrivals feel they had not been able to contribute fully to decisions.

Although people were encouraged to suggest at any time changes in the agenda or format, much of the direction was set in the first few days when people were either very tired, had barely arrived, or had not yet arrived. Taken together with cultural events and study tour elements, this unevenness had a bearing on the depth to which certain topics were covered and created a tightness in scheduling and a sense of pressure. Would we get through the agenda? How much could we reasonably expect to accomplish? Would participants from each region get enough time to bring out their ideas and their experiences?

The Workshop had the advantage of being a fully residental activity, being held in the small and hospitable Anand Bhawan Hotel situated away from the city centre on a hill overlooking Udaipur and its lakes, temples and white palaces. The peaceful setting and gardens and friendly staff were a welcome relief for those who had travelled several days to get there and who had faced the trauma of arrival in Bombay at 2 o'clock in the morning. Outside the hotel, a large banner reminded us of the somewhat daunting nature of our task: *International Workshop on Women's Non-formal Education and Development.*

The hotel's small size and setting meant that the Workshop was self-contained. We occupied all but two of the guestrooms, had a room for an office and resource centre, could use the lounge as a meeting place, and were able to arrange for meals and teas to suit each day's particular agenda. Participants tended not to leave the hotel on their own or at random during the day; it was a long walk into the city centre. Most went to the city only as part of a larger group and for organized activities. The Seva Mandir hosts had a motor scooter on hand for errands.

Almost all sessions were held in the hotel lounge. During the first few days meetings were tried out in the garden or on the upper balcony. But the mid-November weather was deceptively cool; most people had begun to suffer from sore throats and colds of varying severity. The inside lounge became the best place for warmth and for ease in hearing each other. Suitable as it was, the room was somewhat dark; this probably accounted for the lethargy that overtook us in the late afternoon. When possible, tea was served in the garden as a change of scene and to offer better chances for informal conversations.

Participants arranged themselves in an informal circle, sometimes sitting on green upholstered chairs, sometimes sitting in the carpeted floors (often wrapped in blankets and shawls.) A large table in the centre accommodated the inevitable serving of tea, or juice, that punctuated the day, and held the flowers that our Sri Lanka colleague arranged each morning. An improvised easel held large sheets of paper for recording issues and summaries. Meals were served in the adjoining diningroom, buffet style except for breakfast. To save money, most meals were vegetarian. The buffet style allowed for an assortment of dishes, including the addition of meat dishes when people wanted variety.

C. PARTICIPANTS

The core participants were 18 women: 16 from 14 Third World countries and the two ICAE coordinators who were Canadians. The idea was that each coordinator would invite a second woman from her region who was from another country and involved in a different kind of work. Ages ranged from the mid-20s to the late 50s. This group was augmented from time to time by women from the Women's Committee for Udaipur, from the University, and from adult education programmes. An invited guest for two days was Kamlesh Yadav of the People's Institute for Development and Training, who came from Ghazipur to share the realities of her field work with the rural poor.

The Third World countries represented were: Kenya, Nigeria, Malaysia, Philippines, St Lucia, Barbados, India, Sri Lanka, Nepal, Iraq, Venezuela, Brazil, Fiji and Tonga. *(See Appendix A.)*

The women had made some travel to other countries and most had taken part in regional or inter-regional meetings. But none could be considered part of the usual circuit of international conferences. All were grounded in the practical concerns of adult and nonformal education, speaking directly of their work and drawing on experiences of other women, programmes and organizations. All were working in the practical application of programmes in adult education, either specifically with women or in organizations and programmes giving emphasis to the education and training of women. Thus, the discussions were rich with specific examples of the issues raised; the recommendations and analyses were invariably anchored within the realities of each person's social, cultural and work environment. As a result of the open-endedness of the Workshop purpose and of the way participants were invited, the group was quite a mixed one, representing an interesting cross-section of philosophies, organizations, and methods and fields of work. It is to the credit of the personal qualities of all participants that this mixture worked so well.

As could be expected, frequently there were more questions than there were answers, since we were talking about complex issues facing women and of what kinds of programmes and methodologies, training and research could make an effective difference. There were variations in philosophies and approaches, but these contributed to discussion rather than detracting from it. No one was trying to convince or to make a special case for a particular approach or attitude. Participants were more intent on simply trying to clarify these differences and relate them to the particular context of the speaker or to the implications for women in a certain country or part of the world. Everyone was genuinely interested in learning and sharing and in how both the differences and commonalities were enlarging our understanding of the issues that emerged from the regional presentations.

There was no intent to ignore the fact that men suffer equally from the same critical issues of inequality, poverty and marginality. The sense of a 'common front' on these issues was acknowledged. But the purpose of the Workshop was to focus on the particular ways these issues affect women. It was a new experience for many to be spending some two weeks exploring the world of women from so many vantage points; an experience in keeping with the theme of ICAE's Women's Programme: *Women Speaking and Learning for Ourselves.*

There was much to learn: the new and intriguing knowledge of each other's country and work; the complexity of women-and-development when viewed from different perspectives; adjustments to a new culture, to travel, to sore throats and colds; the concentration required to express, and to understand, ideas in unfamiliar accents of spoken English, and to slow down for translations into English of Spanish, Hindi and Arabic. As a group experience, quite apart from the intellectual demands of the sessions, the Workshop was an intensive and heavy learning load. From breakfast at 8 a.m. until 10 or 11 at night each day, it was unusual for anyone to be away from the Workshop, physically or emotionally. Almost every hour was spent in activities that were part of the study tour, the discussion sessions, or the events organized by the local hosts. The originally-planned free times got crowded out. However, the prevailing spirit was one of cheerful camaraderie, genuine interaction and sense of purpose; people staggered up from sickbeds so as not to miss a session.

The broadness of the subject, even when broken into themes and issues, and the diversity of the group could not but result in a certain unevenness among the participants in experience, information and philosophy. For example, the relationship between adult education and the women's movement was not really explored, although it was the topic of many personal conversations. Some women had given more thought than others to the impact of the women's movement on themselves and the direction of their work and thinking. Some were more accustomed to critical analysis of the purpose and philosophy of their work and of its relationship to political, social and economic structures. Some others appeared to be less comfortable with probing of 'the issues behind the issues.' Some saw the mobilization and learning of women as central to their work and lives. Others were concerned first with the society and community, with women forming a major focus of these overall efforts.

The diversity of cultures, experiences and philosophies when applied to a fairly new area of theory and practice--the advancement of women--was like a sub-agenda that only began to be recognized more clearly towards the end of the Workshop. Also, not fully addressed was the question of whether, and how, to create a common basis for analysis of the significance of certain of the issues that arose. The assumption that the various 'theoretical

frameworks' would emerge in the early part of the discussion did not prove true, and the need for clarification tended to get buried under other agenda topics. As one participant said: *The point is not that we all need to agree on a common orientation, but we needed to talk about it more so we had a better idea of where each of us is based.*

The regional reports did help to establish the different perspectives and to draw out common issues and concerns. But it was only as different topics came up that the lack of more common frameworks began to show. It was clear that almost every topic and issue was not only a major subject in itself but was also more complex, even unsettling, when seen in relation to women. Also, a common orientation is more likely in national and regional workshops; an international meeting needs to work harder to get this out in the open. One participant put it this way:

> *In national or regional meetings people try to establish lasting relationships because they are likely to meet again or to work together. Here, the purpose is to share on a different basis, so we shouldn't feel distressed that nothing 'very concrete' has resulted. We want to push the women's movement forward in the broadest sense, by being here. Anything more specific will certainly have to take place at each person's own level.*

For many, the testing of ideas in an international forum was important for personal growth and for their work, as shown in the following comment.

> *This kind of meeting helps me to think of many more things so that my ideas and opinions are much more informed, especially on the broader issues affecting women. It is good to get beyond your own situation and to realize that there are common and international issues we can be working on.*

Some of the factors noted about the pros and cons of the workshop process were seen by participants as integral to what was being learned during such a first-time experience. An evaluation comment touched on a common idea:

> *We do become more mature as professionals and as persons through this kind of experience, in our ability to look at and to analyze issues, because our perspective becomes broader even if we don't agree with everything, even if we don't understand everything ...*

Although commonalities of issues, approaches and critiques were developed and dealt with in some detail, and form this basis of this report, the participants were very aware that within a region and within a country there are differences in culture, politics and economics which influence the exact nature of problems and of appropriate solutions. There was some wondering if perhaps women are more sensitive to the paradox of commonalities-and-differences and more realistic about being drawn into models and 'grand strategy' approaches. The point was made repeatedly that any examination of the situation of women--including the role of adult and nonformal education--has to be discriminating if it is to have any use or validity. It must take into account both the particular strengths and constraints of a society. This awareness of diversity created a closely-textured process of discussion that illuminated ideas of 'women and development.' Thus, the conversations moved back and forth from the common/general to the more specific/cultural in a way that is reflected in the appearance and the re-appearance of certain ideas in various sections of the eport.

D. FORMAT AND AGENDA

The style and format of the Workshop was full group discussion held morning and afternoon, with several sessions going on into the evening, and including slide presentations of the work of several participants. The agenda centred on the information reports from the regions and on the issues that arose from this reporting. The initial sense was that the group was small enough for it to meet as a whole for all sessions. It was only later that participants realized we could well have broken into small groups on certain topics. One reason this did not happen was well-expressed in one comment toward the end: *At first we seemed to be such a small group, but as the days went on, the group seemed to get bigger and bigger!*

Integrated into the 12 days in Udaipur were a total of some four days of a study-tour and cultural nature. (*See Appendix B.*) These included excursions to villages, informal meetings with women of Udaipur and the staff of Seva Mandir, a City Reception for 'Friends of the Women's Committee for Udaipur,' attended by over 200 men and women, visited to educational centres and cottage industries, cultural expressions of Rajasthan, such as a puppet

theatre and folk dancing, and exploration of Udaipur's white marble palaces, lively bazaars, and restful gardens.

The priority of the first few days was to allow people to get to know each other as a group and as individuals by providing a shared foundation: about each other, about each country and region, and about the situation of women and nonformal education. This was important because ten of the 16 Third World women had not been involved directly in the research project, other than tangentially through information and correspondence from ICAE and/or the regional coordinator. Only a few of the regional coordinators had met one or two of the other coordinators. The ICAE organizers had only met a few of the coordinators and only two of the other eight regional women.

Thus, there were many levels on which to get to know each other and to become familiar with the Project and the Workshop objectives. The time-table of associated activities, the demands of the agenda discussions, and the onrush of new impressions and people made this process somewhat difficult. So an effort was made not to be directive in how people wished to proceed, with the idea that the group would propose changes as the sessions got underway.

The findings of the regional investigations were the core of the agenda. The purpose was to share these findings and from them to identify issues that were common as well as region-specific. Then, to assess the implications for research and training, to develop recommendations and propose ideas for action at regional levels. It was agreed that each region would report on its own situation, based mainly on the coordinator's report (some written, some oral) and including comments from the second woman from the region. This overview would be necessary before going on to the main discussions. Each region in turn gave a presentation of nearly three hours that included questions and amplifications.

During each presentation issues were noted and recorded on flipcharts so they could be pulled out later and re-ordered as the most important and recurring themes. A listing of some 14 issues were subsequently refined by a task group into a fewer number. The reordering was not easy because each issue seemed to connect with, and have implications for, another issue. For

example, the analysis of research needs would take us back to a previous day's discussion on training. The grouping of issues assumed the rough shaping of the following:

- Conceptual Issues (definitions, content, characteristics)
- Policy and Status (with regard to women and to adult and nonformal education
- The Nature and Extent of programmes for women, and who participates
- Continuity and Coordination
- Networking and Information Exchange
- Training of Organizers and Field Workers
- Implications for Research

Any concern that the regional presentations would turn into lengthy monologues was quickly dispelled. Each was a mini-seminar in itself for learning about parts of the world that were unfamiliar or sketchily known and, in the case of the South Pacific, practically terra incognita. The stimulating discussions showed that, despite the difficulties and constraints encountered by the coordinators in their task, significant observations, information and assessments had been gathered. We were hearing about women, from women, and seeing it all in the specific context of geography, history, culture, politics and economics.

The information and the resulting dialogue were basic to building the empathetic and constructive working relationship with developed within the group. The sessions began to break down many stereotypes about certain parts of the world, making more understandable and personalized what one reads in newspapers or sees on television. Revealed was an awareness of the differences but, significantly, how basically common and similar are the lives and the situations of women. Even here, one could see that some similar issues may stem from quite different causes and imply quite different solutions.

The report from the Arab region necessarily had a different format. The regional coordinator, in Sudan, was unable to attend but had sent a summary of her findings which was duplicated for circulation. Our Iraqi colleague was prevented from arriving in time to give a presentation as part of the earlier

sessions. But a full evening was given to her lively oral presentation that centred on developments in Iraq in relation to women and the advances made through the country's national literacy campaign. From this, and the report of the coordinator, similar themes emerged even within the different context of this region.

From the continual juxtaposition of diversity-and-similarity came one of the first lessons the participants learned quite early on: how over-simplication can result if one stays on a general level and sees issues, problems and situations of developments for and by women as being 'all of a kind.' Certainly there are characteristics common to developing countries, such as unequal participation in the 'benefits' of modernication, the implications of a new kind of economic imperialism and, particularly, the attempts to grapple with the fundamental problem of poverty and its many manifestations. There are characteristics common as well to the women in many of these countries: women who have been denied, in turn, equal recognition and access to the benefits that have occured or, indeed, who have not benefited at all from 'development' and continue to endure various situations of subordination and marginality.

III

WOMEN AND NONFORMAL EDUCATION: WORKSHOP CONTENT

A. CONCEPTUAL ISSUES

The diversity of the group showed the need first to agree on the use of the term 'nonformal education' and to clarify meanings: nature, philosophy, methodology, context and status, usefulness for the education and advancement of women. Because considerations of theory and practice were interwoven throughout the discussions, other ideas on nonformal education appear in further sections as amplifications and as illustrations of the ongoing learning of the group.

1. What is Nonformal Education?

Each participant had fairly good knowledge of the type and content of programmes in the region she came from. Nonetheless, each had her own ideas about nonformal education--its role, nature and characteristics--based on her work experiences and on social and political realities of her country and region. The decision to address the issue of 'what is nonformal education' was not an attempt to collapse the diversity nor to come up with a single definition. The effort was one of trying to understand one another more fully as the basis for the ensuing days of living and learning together.

Many terms are used in different parts of the world and each is defined somewhat differently: continuing education, adult education, popular education, community education, nonformal education. There was agreement that nonformal education included aspects of other forms of adult learning; the term was preferred because it has the connotation of being community-based and participatory. Generally, the definitions applied to nonformal education take in programmes from the more tradi-

tional, such as basic and continuing education and post-literacy, through to agricultural extension, skill training and health education, income-generation, community development and popular education activities aimed to help people to organize for changing socio-economic relationships and structures.

Not all of these definitions, or characteristics, received equal attention, nor were the participants equally forceful in putting forward preferred positions. There was also the feeling, by some, that the 'definition' should arise from practice. And, for this to happen we need more knowledge about, and analysis of, nonformal education programmes and successes in order to have a clearer idea of various methodologies and of what kinds of situations may be more effective than another. For this reason, it was recommended that case studies be encouraged, ones that candidly analyze both successes and mistakes and lessons learned during implementation and evaluation, and ones that examine both programmes for women and for women and men.

There were differences among participants in what one could call 'reformist' and 'radical' positions on the role and nature of nonformal education; and differences, too, in the degree to which each woman had thought about nonformal and adult education in social, economic and political context. This coloured the way we talked of 'most appropriate' methodologies and actions for the advancement of women. For some participants, meaningful work could only be carried out from a clearly-articulated ideological position on the structural transformations required within a society. For others, such a position was regarded as 'disastrous' for their countries; still others questioned whether the holding to a hard-and-fast position would lead to imposing that position on others.

These differing views were not ones that the participants drew back from; rather, there was the sense that time did not allow an indepth discussion of their implications. Upon reflection, most felt they would prefer to concentrate on clarifying their own ideas and discussing other approaches and options. The diversity of opinion that arose as we got

deeper into 'the issues' was welcomed; a polite agreement or common front of opinion would have meant lack of honesty and would have dodged the point that the women's movement is complex and thought-provoking.

It was clear throughout the Workshop that everyone was learning about and examining the ramifications of the interaction of the women's movement and the adult education movement. It was clear as well that nonformal education as a field of theory and practice is still in a developmental stage and that, as a vehicle for development, can include a range of objectives, methodologies and organizational responses. An overall idea began to emerge of nonformal education as a process grounded in the actual situation and needs of people, based on the individual as part of a grouping, and involving analysis, reflection and cooperative action. When action is on community action for development, group-based learning appears as the most effective methodology; while change occurs first within small groups, these achievements move out to become part of a more systematic movement for change.

Learning is not an end in itself but a process by which both women and men can learn how to organize more effectively to make inroads on changing the factors and conditions that maintain them in subordinate situations. For this reason, the development of consciousness-raising and conscientization is a basic methodology. Programmes cannot be understood apart from the larger social and political context nor from the position and status of women in a particular society or country. Nor can analyses of the issues confronting women be shared successfully except through a group process by which consensus arises on philosophy, values and priorities.

Thus emphasis was on the direction and content of a programme as developing from and within the social context and daily reality of the group involved. It was also felt that nonformal education, particularly as developed by and for women, needs to focus on promoting changes in the relationship between women and their society, rather than on ensuring that women simply 'fit' better into that system, bearing in mind that that system is organized by and for men. Programmes must not, as one

participant said, train women 'to be merely more effective tools in serving the needs of other groups or sectors, such as of government or industry.'

While literacy and occupation-related skills are seen as necessary parts of the educational process, they must be related to the ongoing issue of facilitating the genuine development of women. Even more fundamental is the learning of social analysis, self-management, cooperative leadership skills, and the organization of women so that, through the sharing of these strengths, women may be better able to identify and implement alternative courses of action. The ultimate purpose of nonformal education comes to be seen not as the mere acquisition of new skills by themselves, but also as the development of those attitudes, capacities and support systems that are necessary if women who are marginal, and in a class that is itself marginal, are to succeed in their long march to equality and participation.

Nonformal education is a long-term and incremental process and one that cannot be narrowly predetermined. Programmes are to be non-directive and non-inhibiting and have the ability to encourage women to control the process of analysis, to decide their own readiness for action and the nature of that action. As several participants said, it is not a matter of 'one-time, short-course learning that simply leads you nowhere.' Rather, it involves stage-by-stage learning and a continuing effort to analyze, gain confidence, act, evaluate, act again. During this process one finds what new skills might be needed and how initial decisions or priorities could be reconsidered. What emerges from the experiences in nonformal adult education and from the reflection-and-action of practitioners is that nonformal education is not a second-rate system of learning, an adjunct or cheap alternative to formal education and, therefore, suitable for women. It becomes an effective learning system in its own right. This idea has implications for those who attempt to guide and animate the process and for those who fund programmes. The work of developing skills, abilities and confidence is not as easily visible, nor does it always lead to the same quantitative and observable outcomes as do income-generating projects, for example. Some of the Project co-

ordinators had been told by other women that often funding agencies are more interested in action projects that lend themselves to photographs for publicity purposes (women carrying water, using sewing machines, caring for children) than in less dramatic projects which foster the kind of mental skills that can lead to change over a longer period.

Since changes in attitudes and awareness, and the acquiring of skills in analysis and organization, are central to nonformal education, the participants also realized that the attitudes and behaviours of the field-worker and animateur will have a determining effect on the nature of programmes, even in what may seem an unconscious way. Thus, the animator, facilitator, field-worker has a moral obligation to examine her own motives and commitment, her assumptions of the ability of women to know themselves and to learn, and of her own readiness to take risks in bringing about change.

Facilitators must be prepared to participate in the consequences of the learning process and, even more importantly, to foresee that some consequences may worsen the situation of women. In the words of an Indian participant, facilitators must see themselves 'as part of the total learning cycle, especially where this involves direct action.' For example, if rural women decide to challenge the system, to confront the police for failing to protect women from abuse by landlords, or to organize against construction bosses for not paying the contracted wages, the facilitator has the responsibility to stay with the women, unless the women themselves say otherwise. At the same time, the facilitator/educator must maintain a careful balance between support and incipient manipulation. The following paraphrases of exchanges made during the discussion suggest something of the complexity of this role and the implications for the training of field-workers.

India: *All of this really expands the role of the nonformal educator. If there is to be action after the analysis, the animator needs to continue with the group because views will change through the action itself. The action will affect the analysis. It shows a lack of commitment by the animator if action and follow-up are not included in the process; it's unfair to the women to leave them hanging without any support ...*

Caribbean: *As educators, we need to be aware of when and if we are speeding up the process towards a goal defined by the educator/animator and forcing women towards a specific action they may not really want or be ready to take. You may be sincerely committed but also too directive, too manipulative. We need to consider who is in control of the process; the strategy has to be balanced, seeing the programme within the larger context of the group.*

Southeast Asia: *On the other hand, the animator has to be careful not to fall behind the group. There needs to be an effort to develop grassroots intellectuals to counter-balance this possibility. People like us want to help the poor and the marginal, and then we ask ourselves 'are they ready?' Are we, in fact, saying that we have no confidence in their ability to know themselves? Isn't this a paternalistic attitude?*

India: *That's OK, but there are cases where organizers have taken women to a crisis point and then disappeared. This raises the issue of the integration of the facilitator within the group, of whether it is a we/they dichotomy. Paternalism can be reduced only to the extent that this dichotomy is reduced.*

Because of the potential impact of nonformal education on the lives of women, and particularly programmes that assume an activist/interventionist role but which are not of themselves from the grassroots, several participants raised the issue of how, and how often, programme organizers should examine the philosophies and methodologies underlying their work--and the degree of congruence between them. While this issue was not considered at length, there was a feeling of some that it should have been. Inconsistency is likely in any such complex process and in one so heavily dependent on individual perceptions and discretion of external change agents. The general impression of the group was that 'most programmes' do not take time to really consider and analyze assumptions and dynamics.

One of the Southeast Asia participants, and two from Latin America, for example, said their programmes had only recently begun to systematically and seriously examine the work they were doing. In the Asian case, the purpose was to try to ensure the relevance and responsiveness of the organization's links with the grassroots, 'to help us be more committed to what we do.' This has involved the staff in periods of two to four weeks of working along with the peasant groups as regular parts

of the local organizations. The concern of women in Latin America programmes was with analysis of the quality of the link between theory and practice. They acknowledged they had identified areas of contradiction, as yet unsolved.

> *Our theoretical interpretation recognizes two causes of women's subordination--sex and class--and sees popular education as a means to change both. But we need to be careful that we do not contribute to this subordination by setting a plan of action and imposing it on women. We want the process to proceed incrementally so that it can be changed along the way. Women in Latin America are starting to refuse to participate in popular political groups because these parties impose their own ideals on the people, rather than involve them in the process of developing the analysis and the solution. Our question is: do our women's programmes do the same? One problem is that the application of this kind of theory, this kind of approach, is very slow; we can't see results as quickly as we would like ...*

The following description of the evaluation undertaken by a women's development programme in the Caribbean illustrates the necessary relationship between the practice of the staff as members of the organization and their subsequent effectiveness as facilitators of women's learning.

> *We try to see our own development process in the institution as the same process we are trying to encourage elsewhere. We do this by specific, intensive evaluation procedures, monitoring our work qualitatively and quantitatively: how many groups we are working with and what kinds of assistance we are providing; what impact we have had. The staff, as external agents, can't facilitate the development of anyone unless we ourselves undergo the process as a group: how do we plan, decide, communicate as individuals and as an organization. This is particularly important for us because we are so far away from the communities in which we work, since we are a regional and university-based organization.*

The subtlety of this dilemma, and the probability of it being common to most programmes, reinforces the need for critical self-monitoring. Such evaluation was seen as particularly acute for women's programmes because they are so few and, therefore, can less afford to fail. During the Workshop, and in later correspondence, several participants noted again the intricate questions of the role of the external agent and of

both programmes and organizations that operate them are ones worthy of a separate workshop. Said one participant:

> *Evaluation is an area neglected in all of our work. Much time and thought needs to be given to evaluation so that we can understand and develop ways to assess such areas as women's participation, the impact of programmes, and how they work for the development of women over time.*

2. Status, Policy and Action

Only recently is there evidence in some countries of government policies and programmes for nonformal education. But adult and nonformal education does not have the same status and endorsation as does the formal school system. Similarly, while the education of 'women for development' is becoming a fashionable concept, it also lacks status, policies and funding. Without the belief that both nonformal education and women are important, such programmes for women will continue to be sporadic, ill-funded and marginal to national development plans and to the priorities of international funding agencies.

The low priority to women's issues shows in the failure, or slowness, of some governments to take specific steps for the training and education women need to participate in development, to make programmes any more than incidental, and to back up rhetoric of 'equal development' with resources, an infrastructure and trained personnel. Often, participants felt, progressive policies are announced with a flourish but are espoused only at senior levels. The directives are not translated into action--and enforced--by lower-level staff who are charged with implementation. Somewhere the philosophy, the plan, the excitement gets lost. The result: policies are ignored and sometimes deliberately obstructed by functionaries who fail to understand the issues and do not feel obliged to learn. In most countries, it was agreed, nonformal education is endorsed only on paper and not funded in any way comparable to the formal system, nor are linkages made between the two systems. There was agreement that nonformal education has a legitimate place alongside and connected with all forms of education. For some participants, nonformal first must make its own status and policies for linkages so that its validity and strength is not watered down through co-option into the formal education system.

Some unanswered questions came up at this point: what should nonformal education aim to accomplish? Should it aim at alternatives and choices that people cannot get through the formal school system? Does the strength of nonformal education lie in its emphasis upon learning and its belief that people can learn? If the formal and nonformal system offer different kinds of learning opportunities, what are these differences as they touch the lives of all citizens throughout their lives?

In some countries, it was felt that nonformal education can and should support the national development plan (assuming there is one); in others, nonformal education can be seen in opposition to repressive regimes and therefore, be suspect, especially when programmes deal with political awareness. There were some questions about 'models of development' that do not liberate anyone nor improve the situation of the bulk of the people; in fact, the poor are poorer than before. Should women slavishly allow themselves to be 'integrated' into a development system that considers women merely as useful adjuncts? Development for whom? On whose terms? Who benefits? Who controls? What are the real possibilities for women to participate? What do they gain from programmes that are designed to help them take part in the larger society?

An example of a half-hearted and incomplete national policy was given by one participant:

> *The state makes a big effort to ask women's groups for input government policy on what women consider their economic needs are. But when the consultation got underway we found the officials were interested only in specific activities for women's economic and job needs; the government only wanted to fund things like handicrafts and sewing programmes. There was no interest in programmes to assist women to learn about themselves, to raise their consciousness, to learn skills for doing their own analysis and research on their situation and economic needs.*

A more 'ideal' way to develop and sustain policy is for problems and issues to be analyzed by women at all levels of society. Such analysis would go back to the communities and groups for further refinement and come back to the government. The revised plan is then disseminated and discussed by all so that people know exactly what the plan is, how it is

to be carried out, who is to do what, what amount of money is being allocated and over what period of time.

For some, government is the best placed to initiate effective coordination at the national, regional and local levels. It can facilitate the use of the existing infrastructure, such as religious groups, educational and community institutions, non-governmental organizations, so that local participation is ensured. Other participants looked to broader coordination and alliances among non-governmental organizations, institutions and centres, and grassroots groups for a united front of advocacy vis-à-vis government policy. An Indian participant pointed out that non-governmental organizations can provide continuity and coordination at the local levels with agencies involved in health, social welfare, basic education, cottage industries.

In relation to policy, it was noted that programmes often lose momentum and do not continue because the sponsoring organization loses interest or does not have enough money. Erratic funding contributes to lack of continuity. The government starts and funds a programme and expects the state governments to pick it up, organize and coordinate it, and continue the funding. When this does not happen, the programme dies and the potential participants lose motivation and trust in any government-based programme. The Workshop group felt that women working in adult and nonformal education are more keenly interested now in how policy is established. Together with women's organiztions, they are becoming more aware of the need to marshall facts and arguments to convince governments and to document the acievements and effectiveness of nonformal education. On the issue of connections between the women's movement and national development policy the participant from Iraq contributed the following.

> *You carry through in two ways: (1) involving non-governmental organizations, the women's groups associated with trade unions, youth, and with other sectors; and (2) attention to influencing government policy. The point to keep in mind is that government does not know how to handle and to develop policy about women and development; it is women who DO know how to look at our own problems. So, when government looks to the development of society, it must look to the women for ideas and leadership. The fact that the government does not know how to find out about or deal with*

the new wants of women gives women the breakthrough to put the case for the kind of support they need for what they want to do.

No new idea can get into the social consciousness without a clear philosophy, concrete programmes and a social context. This is why popular-based organizations must take the lead and push the recognition of the role and contribution of women to the society; and they do this by translating ideas and theories into programmes and into support structures and into legislation.

It was agreed that the role of women's organizations in policy-making is important; but one needs to know what kinds of organizations are being consulted: are they only the respectable and middle-class ones? In most countries there are many organizations and groups; the question is: how best can they cooperate? This seems to depend considerably on the work of the organization, how it functions, how participatory it is and how inclusive of women of all classes. And, it was said, how mature the organization is and how confident are its members on their ability to mobilize and be realistic advocates for policy.

Any coordination needs to be voluntary, with no one group taking over. Even where a national coordinating body is established by government, there are dangers in its being a passive or reactive mouth-piece of policy and composed mainly of women with no experience in the practice of adult and nonformal education. The organizations most favoured for strong advocacy roles and for common-front alliances are popular-based groups that are voices of various sectors of the society. This kind of social mobilization appears to be new for some groups that have, up to now, operated in a limited area. Thus, women in such groups are more and more aware of how much learning and training they must have to initiate and follow-through more effectively at national, local and regional levels.

Since the advancement of women through adult and nonformal education was the basic issue of the Project and of the Workshop, the discussions naturally kept to this topic. However, it was not done in any sense of ignoring or failing to acknowledge that the problems of the poor and the powerless are those of both women and men. It was understood that many men support and see common cause in the women's movement and it was equally understood that the raising of men's consciousness about this fact should

be a part of all educational efforts. Said one Latin American participant:

> *We need theory and methodology on the practice of how to analyze issues and unite powerless women and men. There is education to be done so that men realize that the subordination of women and their liberation is a factor in the subordination and the liberation of men.*

The women were realistic, though, in knowing that men in some societies and cultures need to be helped to understand the inequalities and injustices women bear as dependents in a male-dominated society. Even a 'powerless' man assumes he is not as powerless as a woman just because he is a man. Cultural mores, social taboos, and male attitudes of inherent superiority are among the major constraints on how women regard themselves and on what they are able to do. An integral part of any programme directed towards the uplifting of women is the preparation of male family members and village councils....the kind of community learning that all adult educators must be trained to deal with.

B. Practical Issues

While there is diversity within the problems and issues facing Third World women, there are also commonalities. Most striking is the double jeopardy women face. As part of the urban and rural poor, they are severely limited in their opportunities because of their political and economic powerlessness. As women, they suffer again because of restrictions on the definitions of their roles, cultures that sanction subordination to men, and a range of barrier to independent thought and action. Women are generally assumed to be both incapable and uninterested in taking more social or economic leadership outside the home. Cultural mores, often supported by women as well as men, not only hold that women cannot act effectively in 'non-traditional' roles, but that it is inappropriate for them to try.

However, practice confounds theory, as is often the case. Women throughout the Third World are strong and active contributors to their societies. They are engaged in considerable 'work' outside the home, although this is rarely recognized in national statistics on the labour force and on productiv-

ity. Women are unskilled industrial and construction workers, farm labourers, producers and sellers of subsistence-level food and crafts. Whether these activities are low in status, pay, recognition and security because it is women who perform them, or whether such work is allocated to women because this is their role--and thus such work has little value in male eyes--the reality persists that the rewards and recognition for such tasks are few. Working conditions are often poor and labour rights unprotected. The quality of the job itself is not likely to offer the opportunity to develop new skills, nor, in a more personal sense, any feelings of self-fulfillment and achievement.

Women continue to be exploited because their alternatives are limited and because the value that society assigns to 'work' does not extend to the jobs that women undertake. When they are wage-earners their wages are expected to be turned back into the family; this in turn increases the expectations of the family and makes women's continued economic exploitation a necessity. Obligations in the home continue, however; the phenomenon of women's 'double day' is well recognized (by women), though it is long from being solved. Even though the degree of this double burden differs, it remains as one of the commonalities felt by women in both developing and industrialized countries. The Workshop participants agreed that there are common issues facing women and, as well, considerable similarities in the nature of the nonformal education available to them. The next section considers the nature of such programmes.

1. The Status Quo Nature of Programmes

The studies undertaken by coordinators in seven Third World regions, and the experiences of Workshop participants, revealed considerable similarities in the kinds of programmes directed towards women. The consensus was that nonformal education programmes continue to create dependency situations, have too narrow a focus, are fragmentary and sporadic, suffer from top-down and hierarchical management, and are controlled by the urban middle class and, principally, by men.

On the whole, programmes are of the kind that reinforce and stereotype the traditional roles and abilities of women. They include home

management training (health, nutrition, family planning, child care), craft production and sewing, small-scale animal husbandry, the raising of vegetables and plants, literacy, some training for occupational skills (typing, for example), and courses to upgrade formal education. Most programmes reinforce the marginality of women as subsidiary members of society who are most useful when working as mothers, housekeepers, and where possible, as providers of supplementary wages. While some women may make occasional forays into the daily-wage market or the selling of farm produce, they do so as reinforcers of the family income and not with the degree of permanence or importance that would warrant their work being taken seriously, such as through training courses that recognize their abilities.

Much rarer are programmes in agriculture that take women's contribution seriously, in leadership and organizational skills, financial management, political and social consciousness-raising, in technical skills for employment in the formal labour market, managerial skills for starting their own businesses and for forming cooperatives. Nor are there many programmes that include the specific aim of teaching women how to deal more effectively with the various bureaucracies that affect their lives--including the legal system--nor to make them aware of their rights (or lack of) and responsibilities as citizens. As one participant stated, 'programmes often raise expectations--and nothing else; they make little impact on the continuing education and development of women.' Nor do they provide women with viable alternatives to their present situations. The education and training within programmes do not appear to integrate changes in attitudes and awareness or to help women to examine their capabilities and aspirations in order that they can continue to learn and to grow.

Even programmes that focus on women's great skills in home management do not do so in terms of helping women to have more control over the constraints of these daily chores. Only a few programmes appear to take seriously the time demands upon women and try to help them figure out how to change the daily round of subsistence and survival. Participants were interested in labour-saving ideas, in utensils and devices that save time, in adaptations of appropriate technologies as key areas for nonformal education, in the development of timetables that could give women more

discretionary time. Women are proud of their home-making capabilities--this is usually their one clear area of autonomy--but programmes rarely consider how these managerial skills can be carried over into other fields of learning. How often are women encouraged to use their knowledge and become inventors and artisans of implements and utensils?

2. Who Participates?

A major part of the Workshop was on whether or not programmes are making much significant difference in the lives of women and if more creative and relevant programmes are being encouraged and funded. The most frequently raised factors were also the more obvious and the most difficult to correct. Women and nonformal education both have low status within society as a whole and women--especially those in the working class--are seriously under-represented in decision-making in the planning and implementation of programmes. The women who are the most needful recipients of education are also the most difficult to reach--physically and pyschologically--because they are the poorest and the most ignored of citizens. The regional investigations showed that women of the middle-class (that is, those with some education) are involved in most aspects of nonformal education programmes, but even they are not represented in numbers or in the kinds of positions that allow them to exert much impact on the kinds of programmes that are established. Most women are in teaching positions. While this role is crucial to the education process, it is not a role that allows much influence on decisions and implementation.

In Kenya, 90% of adult literacy learners are women and 75% of the instructors are also women. But, the status of the occupation remains low. Male instructors appear to be quite open in regarding such teaching as transient; they are waiting for better, 'real' jobs to come along. The training of instructors is limited and the resource support is scanty. The reaction of others at the Workshop indicated that this situation is far from unusual. They were of the opinion that should literacy really become a national priority, and given prestigious sanction, the ratio of men to women as instructors, and as learners, would shift and resource support for teachers be improved.

An examination of 'who participates' depends upon where you look and at what level of society. In many countries, such as some in Southeast Asia and South Asia, women from the upper and middle class are active and visible in agencies and departments as programme planners, researchers, staff workers and community organizers. It is to these women that men point when they say, 'why, in my country there are many women in key positions in education.' Less visible--in the sense that they are lumped together as targets or beneficiaries--are the thousands, even millions, of women who are in the majority: women from the lower strata of society, rural women and those in urban slums, unskilled and poorly-paid women, and women from cultural minorities. It was felt that many programme planners regard these women as incapable of reaching anywhere close to the level of 'visible' and middle-class women. There are assumptions that people in this class of society (male or female) have personal deficiencies and suffer, almost as an illness, from a variety of ills, such as poverty, low educational standing, bad housing, unemployment, malnutrition. These assumptions are translated into different kinds of educational provision from those for other classes; the tendency is to regard lower and working-class women (as women) as not much more than functional housewives and mothers.

The women at the Workshop were acutely conscious of being middle class, by education opportunities and experiences. Thus, they were also finding warning for themselves when examining patterns of participation and of leadership. All were uneasy about present practice and future probabilities of women who are in a position to both organize programmes and to train others remaining isolated in pockets of the urban, educated middle class. The result is that women in administrative and senior positions usually speak a different language--literally, in many cases--and have values, expectations and priorities that are often quite different from the lives and experiences of 90% of the rest of the women in the country.

A related issue was brought up in the case of many African countries: the large number of expatriate women who are working in fairly senior positions and exerting influence on the type of programme undertaken and how it is evaluated--particularly programmes funded by outside agencies.

Although all knew of expatriates who are deeply committed to African women's development, they also knew of many cases where an international funding agency 'imports' a foreigner to supervise and/or evaluate a programme without assuring that a national of the country at least has equal status and role and is being trained to take charge. Usually, the African woman serves as interpreter and compiler of data.

Workshop participants recognized the African situation and urged that governments and aid agencies maintain continual monitoring to ensure that the strengths and abilities of local women are not ignored or diminished by their practices. The following was a typical example. A local woman is unable to get approval and funds through a government source for a research project. Yet, when an outside agency proposes such a project, the government department suddenly discovers what a great idea it is and offers assistance and funding support. The higher status given by bureaucrats to programmes or research iniated by an outsider is part of the residue of colonial mentality and constitutes a new kind of colonial imperialism.

Questions arose, of course, about the influence of 'external agents' on the nature of programmes and on who is likely to benefit. There was agreement that programmes are often geared--perhaps unconsciously--to women who have the necessary time, money and social approval to take part, and who have a fairly clear idea of how further training might help them. The report from the Arab region noted:

> *Unfortunately, many income-generating activities depend upon a level of education which the poorest women lack. How do you make a typist or a skilled dressmaker, in a matter of months, out of a woman who has never been to school?*

What is needed is more empathetic awareness and better factual knowledge of the demands upon the rural or urban woman who does not have the time, energy or motivation to enrol in a class after all her other 'double day' work is done. Often such women are blamed for lack of motivation, rather than evaluating the programme to see in which way it failed to be useful or analyzing the social and economic roots of low motivation and high dropout rates. A contributor to the African investigation writes:

Programmes that have been initiated at the national or regional level by governments usually fail to take into consideration women's needs and concerns. Once in a while, some 'domestic science' may be blended into programmes. Such courses do have relevance to women's roles as mothers and wives but they do not offer women useful skills related to income-generation or employment.

Thus, besides acquiring literacy and numeracy skills and some general knowledge in domestic science, literacy programmes in themselves have not had much to offer women. Such programmes are often viewed as an imposition from above. This shows in the reluctance of participants to buy their own books, notebooks and pencils; they wait for the government to provide these materials. One woman is quoted as saying: 'If the government brought us together to put us to school without consulting us or our village leaders, then let the government go ahead and buy the books. It is 'their' programme and they have the money.

Without firsthand consultation with women, programmes can actually discourage women from learning. At issue is a more explicit initiative by policy-makers for grassroots consultation--and followup on what they are told. But a realistic question of where to concentrate efforts when funds are limited is posed in a report on women's training centres in Sudan:

We are faced with one of the basic dilemmas of the development planner. Do we give just a little more to those who have already come far, so that what they have learned already becomes more effective? Or do we concentrate on those at the bottom who have got nowhere and have received nothing thus far, and for whom our assistance may be too little or too late?

Such questions, it was felt, should be addressed as well to middle-class women, who are among the 'haves', so that they have a better understanding of the development issues facing women of their country. Workshop participants from all regions felt that insufficient attention is given to the education and consciousness-raising of middle class women, to the developing of their powers of analysis on social and economic realities. Because many such women know, in theory, how 'the system' works, it is often assumed that they also know the depressing reality of how the poor and the marginal live.

Allied to the importance of the education of women and girls of all classes, is the question of the further education, and the quality of working life, of women who have moved into positions of leadership and decision-making. Many women who responded to the regional studies expressed a sense of the limited moral support and professional development available to them if and when they pursue work and studies on women's issues. Initial commitment to the advancement of women is often reduced, or at least weakened, by pressure not to 'rock the boat', not to be one of those women 'riding the women's liberation horse.' It is often difficult for women to maintain a clear working link to the grassroots of programmes if they become an organization's one available spokesperson or the token woman representative in a regional or international forum. The participation of women as practitioners and organizers in adult and nonformal education clearly depends upon opportunities to learn, to gain a sense of solidarity with others, and to find among themselves the same empowerment for commitment and action that they work to encourage in all women.

3. Continuity and Coordination

A commonly shared finding from the regional investigations is that programmes directed towards women tend to be sporadic and fragmentary; that many are small-scale, narrowly focused and lacking in coordination with programmes operated by other organizations or groups. This isolates women--participants, field-level workers, administrators--from the broader context beyond the village or urban slum of the issues that influence and predetermine their marginality. Programmes that attempt to confront the particular issues for women--as opposed to problems that afflict the 50% of citizens who happen to be female--suffer from being re-active and transitory. Too often they respond to issues defined by far-away policy makers rather than being planned for and aimed at general and long-term needs of women as integral to the social system as a whole. A Latin American participant asked:

> *Isn't it important to be both a rural peasant woman and a liberated person with a sense of being an actor in the development of the country? Men are learning appropriate technologies, political and trade union processes. Why should women be shifted onto the sidelines and just learn how to sew dresses and make baskets?*

To increase the skills only of men in literacy, marketing, agriculture, trade-training merely reinforces their ability to deal with change, in contrast to, and often at the expense of, the reinforcing of women's dependency positions. When programmes are developed for women they must include positive actions for women as total participants of the society. An Indian participant said:

> *The question is not just the content of programmes like income-generating ones, but whether the programme contains the element of awareness and relevance. You can start with sewing because it fits the women's immediate frame of reference, but even this should be seen within a wider context -- look at what the results of this effort might be. Simply making the content 'less traditional' is not enough. Did teaching women to be welders solve the problems of women in the Caribbean? It's not the content itself but how it fits, its relevance, its long-sightedness, and the degree to which there's room for growth, for real development.*

While acknowledging that a variety of agencies--governmental and non-governmental--are developing programmes for women, Workshop participants felt that far too many are doing so without reference either to one another or to what has gone before. According to women from the South Pacific, for example, *'programmes are being dropped into communities without fully considering how, or even if, they fit in with that setting.'* In too many places, programmes remain isolated pockets of activity without any national focus, outside national development plans and, therefore, incapable of a significant impact on the advancement of women within the country. Some women learn about health care, some are trained in craft production, others are in literacy programmes. Few have the opportunity to acquire an overall perspective about themselves, their society, or about the choice they have or do not have.

Many programmes, however, lack the capacity for continuity and the development of 'next stages' that could reinforce learning and take women further in terms of knowledge and action. Often a programme is planned for one or two years--sometimes as a pilot project--with little forethought for 'what comes next.' In this regard there was some criticism of funding agencies who think in arbitrary blocks of time and money and withhold assurance of further funding until the project is evaluated--usually by a

person outside the project and named by the funder. The impact on programmes of the philosophy, objectives and procedures of funding agencies appears to be quite unexamined. Organizers of programmes frequently feel their participation and experience is not valued nor sought by funders. Because programme funds are needed so urgently, the tendency is to go along with requirements, and thus, continue a dependency pattern.

Women from several regions pointed to the lack of coordination among United Nations agencies that are 'swarming over the region,' each with consultations and proposed programmes. Practitioners and grassroots groups are not included in consultations nor are the results of such meetings widely disseminated and in a form that ordinary people--the supposed beneficiaries--can understand. Said one women, *'every few weeks some agency is holding a seminar on its particular piece of development.'*

Speaking of lack of continuity and follow-through, a Caribbean participant said that *'programmes most often exist in a vacuum with women finishing a course but having nowhere to go next.'* This happens when programmes are not built into overall development plans and when little effort goes on coordination, even though programmes are part of the same government structure. Women often undertake programmes of skill training that are developed without reference to employment schemes or to other skill development programmes that might usefully serve as the next stage for those needing continual upgrading to remain in the job market. Thus, even in planning and implementation women remain marginal clientele. National planning for skill/vocational training and employment, for example, is made by men for the so-called 'productive' members (male) of the society.

Similar lacks of continuity and coordination were cited in Latin American countries when trade unions fail to bring women into the decision-making structure or to support them in learning management and organizational skills. Women are often isolated in cooperatives because they are divorced from the regular marketing system and because training may include only one or two aspects of the total process, usually production and sales. Typically left out is the training that gives women some actual control and equality, such as finance, marketing, accounting, administration.

It was noted that in the governmental structure women's programmes are usually placed in departments of home affairs or social welfare. The tendency is to see women as passive recipients of welfare and to focus programmes mainly on children and health. Important as these programmes are, such a narrow focus perpetuates the tradition that the care and health of the family is the sole responsibility of women and not a shared responsibility of the family and the community. Obviously, programmes with a 'service-rendering' approach are helpful in the short term as one attack on a long-term problem. Programmes of non-governmental organizations on immediate needs, such as health and nutrition, can provide women with improvements to their lives of the kind that are often not forthcoming from the governmental system. The statement was made strongly by Workshop participants: programmes that fail to be integrated, that continue solely on the sidelines or within the charity framework deny women the chance for self-confidence and independence. Neither do they provide the opportunity for women to develop organizational strengths, learning how to work together, and to be mobilized for action to secure the rights they already have and to press for new, more equitable, socio-economic policies.

Income-generating activities were at the centre of the discussion about continuity and integration. Programmes with the economic incentive of teaching women how to make money draw the most participants. However, it appears also that income-generating programmes can find difficulty in achieving their objective of bringing women into the 'productive' economy as wage-earners. The objective suggests a great deal about assumption that women do not already contribute to the economy and that women enter the labour market because they and their families are poor, not because women are normal and productive citizens. As a Southeast Asian participant said, sadly, *'women are so dependent; all we see is short-term job and money.'*

The issue of income-generating programmes (IGP) is a paradox. On one hand, the plight of those living on the knife-edge of survival, those whose husbands are exploited by low wages, is acute; any way to bring in more money is clearly necessary. On the other hand, the fashionable nature of IGP causes unease because such programmes appear to be a panacea, and in the long-term pose questions and reveal fallacies. IGP programmes are

favoured by government and semi-government agencies because they appear to be so practical. And, it was suggested, because the earning power of women can take the edge off the unemployment situation in a country. In some ways, IGP is a form of unemployment insurance for men who are out of work or whose livelihood on the land or in towns is precarious. There are dangers that women, once again, can be exploited by IGP, especially when the marketing of their products is taken on by an entrepreneur who pays very little for the products. Once some income is gained by a woman, she is compelled to continue, often working late into the night with inadequate lighting, because, of course, the income-generating work is in addition to her 'normal' workload.

As participants pointed out, women are not earning a little more money that can help them improve their situation, but are remaining largely at the same economic level as before--but simply more overworked. Many of the craft-training programmes are serving mainly to gear women for low-status, low-income employment. This is coupled with the threat of increased exploitation as products 'become tied to uncontrollable, unstable, overseas or tourist markets.' There are IGPs where women make stuffed toys for a factory, do intricate embroidery for sale to tourists, produce foodstuffs and preserved food for cooperative stores, create fabrics and traditional crafts, make school uniforms, and so on. Behind these activities is the sense of these activities being isolated and short-term and largely unexamined for their overall and long-term benefits. What is known of marketing, of competition, of the skills necessary to bridge the gap between a small programme and one that leads to a self-sustaining business?

An issue in many countries, particularly in Asia and Latin America, is the deliberate recruitment of women for work in multi-national factories. Once again, women are unskilled, cheap labour, often working in unhealthy conditions and usually without support of trade unions or labour standards. The exploitation of women, especially in factories in 'free zones', moves the women's movement into a new dimension. What is new, said one participant is the international component of the issues shared by women: exploitation through the impact of governmental policies for multi-nationals and the recruitment among unskilled women in the name of 'income-generating.'

The regional investigations also showed an irony: the occupation that is a major one for women in many countries--agriculture--is one receiving insufficient, systematic attention to training for women farmers. Research shows that women do a main share of the work, yet they are rarely regarded as major clients for agricultural extension services or farmer training centres. The need was expressed for examples of good agricultural education for both women and men that leads to increased production without dependency upon expensive inputs, such as chemical fertilizer. Efforts are underway in some countries to develop a new curriculum for the training of women farmers and for the recruitment of women into agricultural services. More such efforts should be encouraged and more action-research done about the extent to which agricultural services reach and serve women.

4. Issues for Training

Questions and issues for training arose during all the Workshop agenda topics, even though a particular session was spent on it. In fact, training was often used as a synonym for education, as if to underline the purposive nature of nonformal education: the combination of information-learning with specific capacities for further learning and action by oneself and for group action and leadership. The term 'training' was used, and discussed, in three senses: (1) the training of women in both practical and intellectual skills; (2) training for organization, leadership and teaching; and (3) training of administrators, supervisors and managers.

A central issue for all three kinds of training is ongoing support: money or its equivalent in materials, services, facilities. The most commonly expressed problem of women at the Workshop and those who contributed to the regional studies is the lack of staff, services and money for the administration and carrying out of programmes. This lack stems not so much from the inability to find people to do these jobs as from the lack of money to hire, train them and support their ongoing training. Struggling with limited funds causes severe workload, frustration and decline in energy and motivation. This is aggravated by lack of equipment and services--a jeep or small bus so that field workers

can get to villages; typewriters and printing equipment for the production of materials; supplies of paper. Often funders--governments or sponsoring bodies--fail to allocate enough money for administration and coordination of ongoing training. The implication is that nonformal education should be run cheaply.

These factors have considerable influence on the lack of coordination and follow-up in training, a commonly experienced problem. This is often due to the requirements and patterns of funders which may give money for the first phase of training but make no definite assurance of money for the next stages of consolidation and follow-up. Lack of continuity also could be traced to inadequate attention to training as a built-in objective of all programmes. Here, it was noted that voluntary and non-governmental organizations are usually more concerned about local-level training than are government departments that sponsor rural development programmes.

Another problem identified was that organizations in nonformal education work do not take enough time to find out the exact type of training required for either carrying out skill-teaching classes or a leadership training programme. One cause can be the inadequate planning and knowledge by government departments of the actual job of people in the field. Often, it was said, a government department will suddenly make a push on income-generating projects, or a literacy campaign, and expect local-level organizations and groups to act quickly. In other cases, an organization may not know how to carry out a needs assessment nor have access to opportunities to learn how to do it. A participant from the South Asia region said:

> *The identification of appropriate training is a skill in itself. What is important is that any plan must be linked with experiental training. This means that training should be based on methods and approaches that start with what the people already know. Effective training involves the experiences of others and helps them learn how to analyze the problems they will encounter in their work.*

The woman field-worker at the district or community level is a new phenomenon in rural development. Thus, there is a need for a new kind of training for the trainers of people working at a community level:

extension workers, community animateurs, primary health care workers. At one time, an African participant pointed out, these women were not recognized for their abilities; they simply took on more and more responsibilities by themselves within a community and their work was taken for granted. Their abilities should be recognized by helping them learn more and by bringing their experiences into training programmes so that such programmes can benefit from their practical knowledge. It was also noted that training objectives often fail to deal with the question of the type and quality of the 'ethos' of the training: what values and attitudes of service to others are engendered in leadership training programmes?

Training is not just for 'workers in the field'; everyone involved in a programme or project needs regular training sessions on the content, objectives and philosophy of the undertaking. This includes both the planners in the capital cities as well as the office staff of the local-level organization. All personnel in national and international organizations working on behalf of women are in need of such continual education/training to sensitize them to the realities of the situation of women and to their own attitudes. Difficult as it may be in some cases, part of the job of women adult educators is to encourage discussion and learning among both men and women working in their organizations. Said one Workshop participant:

> *The first place to start with in training about women and non-formal education is with the people you work with. Your own organization may have what appears to be a forward-looking policy but there's no guarantee that the men really understand it or are prepared to look as far forward as the policy does!*

Supporting this approach is the experiences of the Women's Development Unit of Seva Mandir, in Udaipur. The first stage in the creation of the Unit was discussion with the male staff about their attitudes and expectations concerning women, their relationships with their wives and daughters, and the implications of work with women for their own community development jobs. The Unit also brought together the wives of the male staff so they would know the objectives and philosophy of the women's programme and be encouraged to help with it. This approach can also be used in villages for discussions with women and men that will help the field-

worker (male or female) to interpret the reasons for programmes that are to help women learn.

The training of small cadres that work in several villages as a type of spearhead leadership group was an important issue for the development of training programmes. Need was expressed for finding new patterns for how such groups can be built, supported and refreshed. In a similar vein, several participants noted that certain groups already exist in communities and areas--people who come together on an informal basis to talk and work. These groups are likely ones through which to develop leadership training. It is not always necessary to create a new group from assorted individuals. Through working with any group, a formal or a spontaneous one, the adult educator can learn a great deal about how the group or organization operates and what kind of training may be needed to improve the relationship within the group so that it becomes a more effective agency for initiating change.

From Latin America and Africa came the reminder of language as a constraint on local-level training programmes. In many cases the official and national language is not spoken by some 80-90 percent of rural women. This illustrates two basic training principles: (1) the development of training methods and materials for different sectors and peoples; (2) ensuring that methods and content arise from traditional and cultural forms of communication and organization. Women have 'trained' themselves for centuries to survive, to achieve, to contribute to their society. These qualities are not resistant to new learning when women know that their experiences and traditions are respected.

The discussion pointed up, too, the concern that training should be thought of as a totality--as research, communication, education and action. Training is not an isolated 'extra' that takes but a few weeks of attention. Particularly, it leads into the areas of participation and evaluation, so that field-workers, community animateurs and the women in a programme are all trained in the skills of analysis. Thus, training programmes should include practical exercises, including simulation games, so that women gain confidence in their ability to form opinions and to assess the value of the training programme itself.

IV

RECOMMENDATIONS AND GUIDELINES: PROGRAMMES

Preceeding sections have included ideas and suggestions on how nonformal education can serve the advancement of women. This section brings out more explicit guidelines as they arose within the context of the discussions and from the regional studies. The Workshop participants felt strongly that 'recommendations' be regarded only as general directions which need to be reconsidered and reinterpreted according to particular countries and situations.

A. EXTENT AND QUALITY OF PARTICIPATION

Because so many of the programmes for women are fairly new--many not underway until after International Women's Year of 1975--it was difficult for the regional coordinators of the ICAE Project to obtain reliable information on the extent of outreach to women and on their participation in programmes directed specifically to women or in programmes for both women and men. Many programmes serve a smallish geographic area, a district or region, and some are in the first stages of operation or in experimental and project phases. Most information available during 1980-82 was more descriptive than analytical or evaluative. Case studies based on research and evaluation, and giving a full sense of 'lessons learned', were difficult to find. Even with literacy programmes, in which more women than men are said to enrol, little assessment and evaluation appears to have been done, or widely disseminated.

A basic recommendation is that planners and organizers need to concentrate more systematically on women who are in the most need: the poorest and the most exploited. Like men, women are not a homogeneous mass to be served by general 'models' of development. The design of nonformal education should be different for different sectors and groups and have precise objectives for both short- and long-term stages. Because women are not identified as easily by occupation as are men, surveys and needs assessments are even more crucial. Such assessments

can be difficult because few countries have undertaken an indepth and qualitative 'profile' of women--their social, economic and cultural situation, their present contribution to national development, and their aspirations, needs and opinions.

Nonformal education is not a development panacea, a consumer product to be created, disseminated and broadly adopted without considerable information gathered about and by women. Planners and educators who are serious about attempts to alleviate poverty and to promote the participation of women in the life of the country must make money and services and technical resources available on a regular and sustained basis. A few unrelated programmes, such as on health and nutrition, literacy and basic education, agriculture, employment skill training, are not enough. Programmes need to be placed where the women are, be able to meet with them in their own situation and at times convenient to them; and, to be preceeded by lots of time for conversations about what women want to learn and in what form. This lack seems to account for the 'motivation' problem so often cited by nonformal education programmes, and for the fact that many programmes directed to the poor still do not reach and serve them. The tendency is for programmes to attract only those women who are already motivated, have basic education, live close to where the programme is offered, and who already have a good idea of what they want to get from an educative programme.

Out-reach women in rural areas continue to be fraught with difficulties. A major constraint in many countries is the lack of an infrastructure of communication and services; roads are poor, public transportation is unavailable; field workers cannot get to villages easily nor can rural women get to where programmes take place. In some societies a woman field-worker cannot move freely through the countryside without fear of male harassement. Workshop participants were very aware of the problems behind any recommendation for more outreach and work with rural women. It can mean considerable personal effort, even personal risk. For example: trips of two to three months by boat along jungle rivers to meet with women in isolated places; walks of several days across mountains to support local women taking on leadership roles in villages; working in urban slums where a woman alone is regarded as worthy of neither respect nor safety. If these are consequences of working with the poorest of the poor, the chances are few for education and training unless more money, support, services and infrastructures are available.

There are two types of programmes that use the term 'integrated.' One are programmes designed for and open to both men and women. The other are programmes that integrate learning and skill-training content with consciousness-raising and mental skills of analysis and problem solving. Little research appears to have been undertaken to compare and find out reasons for participation (and dropout) in integrated men-women programmes and in women-only programmes. Similarly, few studies could be identified that compare, over time, what kind of 'mix' of content, and what methods and materials, are most effective for programmes that integrate, for example, health, literacy and consciousness-raising. From what could be found about integrated women/men programmes, Workshop participants felt that such programmes usually are developed and planned for and by men; women are regarded as add-on participants. The teacher of a mixed literacy class may not have the knowledge of training to know how to teach women and men to learn together, or how to encourage women to speak up in a mixed group. Such programmes rarely consider adjusting content and methodology to make them more relevant to women.

The regional investigations revealed agreement that participation is more than enrolment in a class or project. Practitioners were looking for more ways to improve women's participation in many kinds of group activities and in different combinations of learning-and-action. Thus, a direction for both integrated and women-only programmes is for teachers to be trained in how to work with groups and to build the sense of it operating as a collective. One example of building group solidarity, undertaken by voluntary organizations, is to send the men and women small farmers on a four-day study tour to a similar village in another part of the country. This travel-and-learning combination helps to expand their horizons and create group cohesion. Small-group study tours of field-level workers have been successful, as have exchange visits where farmer organizations exchange visits with similar rural organizations. In a similar way, a community education group in the Philippines have begun the practice of bringing 'active grassroots people' to regional training conferences along with more middle-level adult educators and trainers. This allows the local level to participate and to be heard by--and to learn from--the others. It helps also to overcome the problem of getting the theoretical results of meetings filtered down to the people who are expected to act on them.

Participation in nonformal education does not just mean the beneficiaries

of programmes. It was recommended that a number of 'target groups' participate in programmes to develop their consciousness of nonformal education and of issues confronting women. These groups include local-level bureaucrats, people from various government departments, professionals in jobs that have direct implication for women. There is need for programmes to train agricultural extension workers, the police, the legal profession, and those working in health and social services. Included in this recommendation was another suggestion: including men as part of a women's training centre, such as for agricultural extension, so that men learn about particular issues for and needs of women.

Recommendations on 'genuine participation' are easy to make but difficult to implement in a programme or in any organization and relationship. But still, the ideal of participation and dialogue was at the heart of the Workshop discussions. To even begin a participatory approach takes time and considerable learning and practice by everyone involved: facilitators and organizers learning to let go of their usual leadership roles; planners willing to listen to and learn from working-class people; and women learning to trust their knowledge and experience and to understand the dynamics of shared and collective leadership.

In the experiences of many at the Workshop, the process is a gradual one that depends very much on the nature and quality of the first contact between the facilitator and learners through the kind of 'entry point' the programme opens up. Current programmes are too inclined to being the relationship with one hard-and-fast objective. Improved sanitation, child health, literacy, skill training are a legitimate and important objective that provides a solid basis on which to bring women together. But the objective needs to be integrated with wider issues that affect women and with a process for learning that leads further. An Indian field-worker expressed it this way:

> *Our strategy is to start with a very concrete focus, a problem such as the need for clean water for the community. Then we move from that to a deeper analysis of the root concerns and the suggestions for solutions. But these have to come from the group, not the organizer. Initially, the women will say that nothing can be done and they'll ask us for the answer. It is then that we need to control ourselves and not jump in with an answer. Our work is to convince them that they can learn how to find a solution.*

Picking up on this, a Southeast Asian participant said that once women begin sharing ideas, once they begin to think about the real issue confronting them, the process tends to become a self-generating one.

> *As I see it, the problems that face women are larger than the local context, larger than the technical problems that programmes seem to want to deal with. The real problems are part of the wider society and thus they are complex in their solutions. And this complexity is in itself motivating, leading women to think, to analyze.*

B. CONTENT AND PROCESS

The most encompassing recommendation was that all nonformal education programmes be more participatory and take as a main objective the fostering of the kind of learning by which women can gain a greater degree of control over the choices and over the direction and quality of their lives. Thus, programmes are to strengthen the capacity in women of more independent judgement and to encourage and support women as they identify issues and solutions. Often such skills involve how to find funding for income-generating projects and cooperatives; skills in writing proposals, project papers and evaluation reports. Skill training is required in budgeting and accounting, in evaluation techniques, needs assessments and group dynamics. Noted as of particular importance is training in mobilizing and organization, in political and legal rights, in dealing with politicians, bureaucrats, lawyers and the police.

Recommendations focused on suggestions whereby content and process are integrated as a series of inter-related skills that build upon each other and form a process and methodology that groups can apply in different situations. The general guidelines emphasized the following objectives.

- Teaching women to analyze the personal, family and social factors that tend to maintain their dependency and subordinate positions, and the economic relationships that exploit their positions as consumers and wage-earners;
- Helping women to recognize available resources in the community and the various sources of information; and how to use these better in assessing and solving problems. For example: how to handle interactions with government officials, employers, the business community; how to become more active in

community affairs, to put forward their positions on political and social issues and on working conditions;

- Dealing with women's legal rights and with procedures for interacting with the police and the legal system, how to give information clearly and confidently. It was noted here that facilitators themselves need to be well-versed in such matters so as not to mislead women and be prepared to work with women in the application of this new learning, supporting their attempts to change discriminatory laws or practices and to defend themselves, and other women, from abuse;

- Concentrating on the skills of self-confidence and organization so women can speak up and take part in community activities, in women's and other groups, in trade unions, in dealing with the education system;

- Lack of experience can mean a reluctance for women to speak up in a group or take an active role in it. Women can be helped to recognize that leadership skills are distributed in different ways among individuals and that a person can learn how to take on such roles. Training should demonstrate how group leadership can be rotated so that each woman has the chance to gain experience;

- Programme planners need to examine their hidden assumptions or stereotypes about poor or uneducated women. It is often assumed, for example, that working-class women are only interested in immediate issues and instant returns on learning. There is no reason why a woman who is poorly paid for cash-crop agricultural products cannot understand the relationship between her situation and the political control exerted by landlords and entrepreneurs;

- Traditional 'home economics' programmes should move beyond cooking-baking-sewing, etc., and enable women not just to be better housekeepers but better managers, able to analyze how time is spent and what kind of appropriate technology devices can make her chores easier. Programmes for men would seek to engage them in such analysis and in a comparison of their work with that of women;

- Similarly, income-generating projects should build on the experiences and knowledge women already have so they can take on the management of such projects. As a Caribbean participant said: *'It is ironic that women do manage households, often on meagre resources, and yet some people assume that they can't manage projects. We need to look at and to tap these skills and to find out how to help women transfer their skills from one situation to another.'*

Opportunities for the training of women farmers and the participation of women in agricultural extension and training was another area where suggestions arose. It was strongly recommended that planners and implementers should (a) recognize that women already make a major contribution to agriculture and food production, and (b) ensure that programme content and strategies include women as participants in serious training and agricultural programmes. The estimate for Africa is that, although women perform 60-80 percent of the farming and food crop work, only 15% have access to agricultural programmes. No one at the Workshop was surprised at the ratio. Not many countries have data on the number of trained people required and on the number of population units in farming communities. Development personnel, it was said, seem unaware that the poorest rural families are rarely approached by extension workers who come into an area to introduce improved techniques. Farming must cease to be regarded as an individual task of the man; analyses of mutually interdependent tasks would show the essential role of wives and daughters. Training programmes for women who are farmers require a new and realistic curricula that goes beyond simple versions of home economics.

C. COORDINATION AND NETWORKING

The need and desire for better communication among women formed a broad area of recommendations in both the Workshop and from those contributing to the overall Project. In every region, networking among individuals and among programmes was said to be 'seriously limited.' Simply put, such communication was defined as 'how we know each other and how we work together.' The support and information gained by the links in a network was endorsed as necessary to strengthen the position and work of women in adult and nonformal education. Networking was seen, however, as an idea that continues to be poorly understood and applied--and not easy to implement and maintain.

A strong recommendation was that women in nonformal education examine what new kinds of linkages are useful, what are the different ways to support exchange about 'who is doing what and why,' and what kinds of meetings and associations can provide opportunities for the sharing of ideas and of 'women supporting women.' A major concern is that women need to learn how to adopt a more focused and purposive approach to (a) strengthening communication, (b) coordination and the continuity of programmes, and (c) to working as a unified lobby—at national,

regional and international levels--to educate 'the development people' (government and non-governmental) and the public about the issues for women.

The ideal of improved communication and networking seems fairly straightforward, but its implementation is not. So many women feel that the same few 'token' women come to represent the 'women's position.' The attendance of women at conferences, seminars, and workshops such as the India Workshop, can no longer be viewed by male employers, or funders, as little more than gossip sessions, irrelevant to the job and therefore unworthy of release time or financial support. From every region came a recognition of the absolute necessity to increase the opportunities for more women to be visible participants in the public forum.

As for coordination, this takes time, energy and resources that most practitioners cannot easily afford to give. While seminars and meetings are important ways for meeting face-to-face and making connections with others, meetings in themselves are not much use when the same few women attend and do not share what happened with others. Knowing just what are the important meetings to attend could be a function of networking; otherwise, as one woman complained, *'we'll be spending all our time trying to find funding and in travelling to conferences--with no time or energy left to implement anything!'*

Throughout the Third World, especially, there are logistical and economic barriers to networking. Expensive postage, lack of paper and copying facilities, difficult transportation systems make communication--by correspondence or face-to-face--extremely difficult. Most women, particularly those working with small, grassroots organizations, have not the time or the staff and resources to disseminate their own work or to serve as a coordinating centre for the work of others. Useful and effective networking involves a series of mundane details: maintaining lists of contacts, writing letters, coordinating activities, keeping people cross-connected with ideas and materials. Most participants agreed with the lament of one women: *'Usually the responsibility just gets dumped onto one person and there is no way that one person, or even a group, can cope.'* Equally accurate was the comment: *'Networking takes more time, money and energy than anyone knows who hasn't tried it.'*

Some concern was expressed, too, about the feeling of exploitation women are beginning to have about requests for information about their work, such as

in questionnaires or form letters. *'Practitioners feel that they spend a lot of time putting something worthwhile into the response, but get very little out of the effort.'* For all the many who are interested to know more about women, very few follow through with action, even in the form of letting respondents know the results of their research. A further problem can come from international antagonisms in a region. Said one participant: *'In the more developed countries, where there is a stronger sense of self, regional issues and networks become less important--unless you see yourself as a 'leader' in the region. But if you do, others become resentful and suspicious of your strength. In either situation, communication is difficult.'*

The intricacies and complexities of networking need to be examined more systematically. It is becoming apparent, for example, that for networks to become self-sustaining--and thus useful--they need to be both broadly-based and narrowly-focused. That is, broad enough to bring in the variety of perspectives and contexts that stimulate cross-fertilization and critical reflection, and narrow enough to be relevant to the work--and the time--of the people in the network. The balance is a difficult one, and becomes more so as the number of women involved gets larger. As a network begins to take on more of the character of a 'movement', it becomes, perhaps, more useful for advocacy but can become more divorced from the life of the practitioner in the field. As one participant said: *Perhaps there needs to be different kinds of networks with different functions and purposes and you plug into various ones for your specific need or interest. We really need a 'network of networks' or at least some kind of coordinating centre that helps us know what networks are useful for what purpose.*

Although networks do not need to be formal structures--in the sense of having an organizational structure with official positions and officers -- they do need to be systematic. Necessary is a fairly clear mutuality of purpose and a commitment of people and money to the continuing exchange.

The degree of 'system' varies according to the region and the purpose of the network. In Southeast Asia, for example, one network of community education groups maintains a fairly loose structure. Each group operates its activities independently. But members share a common commitment to work for the exploited (men and women), to analyze issues in terms of human rights and to work against government practices that are ineffective and corrupt. Support is provided by

cross-programme exchange of information and techniques and exchange visits. In Latin America, on the other hand, a network organization of women's groups has developed a structure that is more coordinated and with a more explicit link to action. Through a three-tier system of local, regional, and national groups--each connected through common membership--the network has sought to balance the need for national advocacy (through a common, policy-oriented campaign) with the need for local diversity and relevance. So far, the effort has proven successful,

> *... perhaps because the experience for women is very rich. There is flexibility at the local level, but while the local groups meet and discuss in terms of their own situation, they are well aware of the regional and national issues because they also participate at those levels. There is a need for women to maintain this kind of hold on the direction of their movement; and this has to include women from the grassroots, the more marginalized groups. The experience of the Women's Groups shows that this can be done through a structure where local women, housewives, sit on regional and national committees, and are very effective there.*

Not much is known about whether or not networking is a universally-appropriate activity. There was speculation that such activity 'may be an educated, middle-class phenomenon,' something grassroots people do not do 'because they see no value in it.' Obviously, middle-class educators should not try to promote networking for its own sake. But the issue is not a simple matter of 'forcing' women to co-ordinate their actions or leaving them isolated. If the struggle for women's equality is to be successful, it was felt, '*it must in itself be cooperative, involving women of all classes, and develop in an incremental way and through mutual learning.*' Women from Latin America described something of the process that their organization was going through in the combining of research and action.

> *... We had been working for a time and the numbers of groups we were covering was increasing. But we thought we needed to grow, to develop a strategy of establishing relationships with local, regional and national groups. We have had different stages in this process. The first was the consolidation of our own groups; then, the coming together with other groups in the area. The third stage is for all these groups to present a common voice before the national government. If one class has all the power, the grassroots has to have a voice to confront this power. Solidarity is necessary among small groups of women so we can have a power base.*
>
> *Also, it is now becoming clear that we cannot stand alone, even as a national coalition. We have to have a network with international groups. Our strategy is to contact and work with these groups, to*

get statistical data and research information. Then we can do structural and contextual analysis with the grassroots groups.

Formal communication and coordination between national associations, councils and bureaux can, and should, do more to play an advocacy and support role on behalf of women, linking them together to press for policy directions that will integrate women and for follow-through on the many commitments already made but never acted upon and never coordinated. Women's 'desks' within government departments are one means for questions of concern to women at least to be asked (if not always acted on) and giving some women access to the levels where policies are made. National associations may be, in the last analysis, the only bodies likely to bring to public attention the various recommendations from international conferences. National and regional bodies can help to decentralize and to disseminate the expertise and the energy of women nonformal educators in a region, serving as a redistribution network through which educational resources, trainers and researchers might be more equitably shared among the 'haves and have-nots.'

Regional centres for training, for information exchange and for coordination, are one way to overcome both a concentration of resources and lack of knowledge about region-wide needs. Women's groups in the South Pacific have recommended the setting up of a region-wide resource centre and the holding of meetings to identify the needs for the training of adult educators, particularly those at the local level, and to identify what kind of training can be done best at national, subregional and regional levels.

The coordination functions of associations, councils and bureaux need careful re-examination. In the experience of many women who contributed to the regional reports, the impact is not always a positive one. Often they are created simply to take the pressure off, to serve a visible sign that the government or agency is 'taking women seriously' while their effect is to defuse or dilute the demand for more meaningful action. To really work, women's bureaux need to have the authority--and the money--to initiate, conduct and evaluate programmes. They need to have an ongoing role in decision-making, be decentralized into state or regional levels, and linked with peasant and urban groups, rather than only with middle-class women.

Without vigilance and a sense of purpose for all women, national women's

associations can easily become moribund and isolated, devoid of energy and innovation, cut off from both the field-level practitioners and from the poor. It is not enough for projects to be left in the hands of voluntary organizations or dumped into women's organizations, when they exist, stated an African educator. Unfortunately, women's organizations suffer from lack of able leadership, money and trained personnel. National associations or high-profile networks can also weaken the position of other, smaller-scale programmes by siphoning off the available resources. It seems easier for funders to deal with a few, recognized recipients (often the more conservative) than to seek out and negotiate with many smaller groups. Linkages and roles also need to be looked at. Coordinating associations can do harm to the field by confusing their function; by trying to run programmes instead of facilitating the work of these organizations, they compete, creating exactly the kind of inconsistency and overlap they were intended to eliminate.

V

RECOMMENDATIONS AND GUIDELINES: RESEARCH

A. THE QUESTION OF RESEARCH

The consensus from the regional reports and from the Workshop is that the general field of research has become too formal, academic and isolated from the reality of people and social-political and economic context of the system under which they live. In this sense, research can fail to analyze its own assumptions and values as well as its connection with application and action. Too little attention is given to the dissemination of results, in an understandable form, to planners and practitioners and, especially, to the people who were the subject of the research. While quantitative and theoretical research of the kind that contributes to theory and to adult education research as a discipline was acknowledged as valid, there was a strong sense that research should also be seen as creating new knowledge by and from people who have hitherto been excluded. The methodology and objective should be of a more participatory and action-oriented nature than is practiced currently.

These statements on content and process apply even more stringently to research on, by and about women. It was felt that women have been excluded from the creation of their own knowledge--and from contributing to all knowledge--in much the way they have been excluded from participation in other disciplines and intellectual and practical areas. The major gap in research is the still-invisible woman.

Among practitioners there lurks a latent hostility to the term 'research.' For many, it is associated with universities, with large national surveys, with experts, with impenetrable jargon and tables of statistics, with information and conclusions that have little to do with application and benefits for the mass of the people, that is, the poor. There is also the sense that research can be used to postpone action. Many women feel that enough research

had been done and what is important now is to apply what is known to the improvement of programmes and of the lives of women. There is considerable suspicion of research on large-scale development projects because, it is felt, the critical parts of the results often are toned down so as not to offend a particular ministry or department. This can mean that the next stage of the project never does benefit from the errors and omissions cited by the research team.

It may be that a number of women in adult and nonformal education have not had training in research nor actual knowledge of different kinds of methodologies and approaches. Although the ICAE project was officially designated as a 'research project', the coordinators began to downplay such terms as 'research investigation' and 'search for research materials' in favour of less 'threatening' terms such as assessment, evaluation, studies, reports. For example, many women said they had not done research and yet, it was found, had carried out very capable and illuminating studies of programmes--which they called 'reports.' As a 'research investigation', the ICAE project was hampered by the very gap it sought to fill: the lack of available information-and-research on projects and programmes. When information and studies were found, they were usually of a general nature--descriptions of proposed programmes and writings on 'women and development.' Obviously, more specific and useful research studies exist, but where? how to find them? The regional coordinators and the ICAE coordinators became more and more aware that a wealth of knowledge, experience, research and information remains unidentified and even undocumented.

Since so many women involved with the ICAE Project were practitioners, there was an undercurrent of frustration and resentment that the level of practice has not been taken seriously. Research should be done on problems encountered in the field so that the results can enable better and more effective work to be done to further the development of women. Identification of what research is needed should begin with field workers. Perhaps because of their sense of being pioneers, and of the enormous task being undertaken, many women who contributed to the Project placed more emphasis--initially, at least--on programmes and on action in the field than on research. Many implications for research are inherent in all the topics dis-

cussed at the Workshop even though these were not pulled out and labelled as such. There was some hesitancy, even, in making recommendations and suggestions for research because of the awareness of the diversity of situations within the Third World and the need for specific research to arise from the particular society and culture. There was agreement, however, that research, as a form of knowledge, is a powerful agent and force for the advancement of women. An example is the statement from a researcher in Africa:

> *The development process, while stimulating a variety of educational activities, has not always generated those professional studies which are the basis of the kind of public-professional debate needed to examine and advance educational philosophy and theory. It is easy to lose elements of nonformal education, particularly, as projects wax and wane in a landscape of innovation and unformed theory. There is a need for the accumulation of systematic educational research records which might inform decision-making at the level of centralized policy-making and in the classroom. Policy can only develop meaningfully if it can draw on organized research findings that grow from the cumulative educational experiences of the country.*

The question arises, too, about what kind of research? It was felt that a great deal of research contributes to the perpetuation of women's inequality. Research has tended to ignore the role that women--particularly the poor and working class--play in economic and social life. Much of the data on employment patterns, income, and so on, do not include analyses of the subsistence-production type of work in which women are principal participants. Research also tends to ignore the impact on women of development schemes. For example, what is happening to women who are recruited to work in the many bottom-level positions in industries established in the 'free trade zones?' What happens to women when their traditional low-wage, low-status manual jobs are mechanized, enhanced in status and pay, and given to men?

Research is failing to give significant support to nonformal education programmes for women. Accessible and available research on the nature and impact of such programmes is deficient in both quality and quantity. Women in general and poor, under-educated women in particular, are not being trained to conduct their own research and evaluation on issues of direct concern to them. Evaluations of programmes are still rare, especially those that reveal more of the process of implementation, the relevance of programmes to

the lives of participants, and that include women in the development and application of programmes.

What appears to be a failure of research to support and foster the advancement of women seems to be based on several factors. A basic reason is that women and programmes for women are not of direct concern to researchers or to funders of research on a sytematic and ongoing basis. The lower status for women's issues in general has implications for research, for training and for other social services. A comparatively small number of women are trained formally as researchers. The prevailing concept of research has contributed to its lack of relevance to the very marginal, poor women. Research is often promoted as an academically rigorous and theoretically complex domain of experts, thus excluding many women from involvement other than as objects to be investigated. The intended beneficiaries--so often cited as rural women and those in urban slums--rarely participate in decisions on the focus of the research, in collecting data, in analyzing results, in selecting and implementing solutions. The process seems controlled from outside the community or the group so that its product and profit, the information acquired and the research skills learned, also reside outside the group.

As with nonformal education programmes and with training, recommendations for research concentrated on both content and process. More important than the need for new initiatives in research topics was the need to reformulate the definition and the methodology of research itself: what research regards as fields of study, how it is conducted, and who controls it. The consensus of the Workshop discussion was that if research is ever to contribute to the genuine development of women it cannot continue to be dominated by interests that do not recognize the needs of women and that are divorced from the reality in which Third World women find themselves. It cannot continue to treat women, any more than men, as objects of the development process, to be manipulated and investigated in the service of some vague national good--especially when that 'good' is unlikely to trickle down in equal share to them.

B. THE RESEARCH PROCESS

A fundamental recommendation for change in the process of research was implied by the strong criticism against current practice: its failure to be integrative. Consistent with similar weakness in programmes and in training, research is in danger of segmenting and isolating women. The tendency is to focus on women as mother/homemaker/labourer rather than as an integrated person with many roles, abilities and, potentially at least, alternative capabilities. In like manner, research tends to isolate women from the broader socio-economic content--including their relationships with men--as if somehow women operate within a fixed environment, unaffected by outside forces, and as if any problems of women are narrowly 'theirs' and not a function of those forces.

The lack of this integrative process means that research often fails to link the collection and analysis of data on the exploitation and subordination of women with practical and corrective action. One reason was said to be the persistent bias towards theoretical and quantitative research rather than looking towards research that is problem- or action-oriented. A related issue is lack of integration between the art of the researcher and the art of the practitioner. In the opinion of many at the Workshop, 'research has to grow out of action and practice, and go hand-in-hand with action.' This means more action-oriented and participatory research by practitioners investigating their own working situations and much closer, more regular, cooperation between full-time researchers and full-time practitioners.

Another reason for the missing link between research and application--and by far the most serious integrative failure--is in the exclusion of so many women from the research process itself. On this point, the Workshop was quite explicit: until women in villages, in urban slums and in factories, are fully integrated into the research process, research will not be an effective, self-sustaining mechanism for the advancement of women. It will remain largely the isolated projects of scholars and a diversionary tactic, usable by the established power structures to avoid genuine social change by and on behalf of women. Women themselves are in the best position to know their situation, the nature of the constraints, and what kind of facilitating ser-

vices are working in their milieu. Researchers who are too far removed from these realities--whether women or men--and who are working strictly on their own are, at best, likely to misread these realities and, at worst, to make recommendations that are inappropriate or harmful.

A Latin American example was of a researcher from the United States whose analysis of Latin American women found them to be 'highly individualistic.' Her subsequent recommendation to a programme development agency was that this individuality must be safeguarded. The result: separate income-generating programmes for rural women by the agency as the only organization which 'really knew' about women. According to Latin American practitioners who work with rural women,

> *this recommendation was made in direct opposition to the fact that Latin American women themselves are now wanting to come together. The work of this organization will simply continue the dependency and isolation of women. Its programmes are denying the needs and attempts of women to do collective analysis, to look at the roots of their subordination, because, as individuals, people can't really do this well; alone, they can't see the problems. They need the commonality of shared experience.*

A working definition used during the Workshop was that research is a combination of 'systematic investigation, analysis and action', undertaken not as an end in itself but as a means to an education. Thus, research ceases to be an activity confined to the few and becomes a knowledge-education-and-action source that is legitimate for and achievable by many. However, changes are required to overcome hostility to research by non-experts and a prevailing attitude that women have not the ability to undertake research. The changes can come about most effectively through training that gives women the experience of knowing that 'research can be a benefit to them.' Even middle-class programme organizers and workers must overcome the 'ghosts' of research before they can really understand the dynamics of the process. The experience of a Latin American group is instructive.

> *We started only three years ago to get in touch with research centres; now we can see that we exaggerated the difficulties, the idea that our capacity to do research--because we are practitioners--is limited. We had invented a ghost and we*

became afraid of it. We were not sure enough about our own work and we were afraid of their experience and their money. Now we feel more confident in the work and our getting in touch with institutes and centres ...

It is obvious that if grassroots women are to conduct research, nonformal education programmes need to focus quite specifically on participatory research training, guiding women through the research process in a way that is both long-term and, in all senses, integrative. In the experience of most at the Workshop, this process begins most usefully with women who have come together as a group, learning how to describe the reality of their lives and their work and building from that to a broader analysis of relationships in both the immediate and the wider environment.

We see research as not a one-time effort of picking a particular problem, making people participate in its identification, and then doing action on it. We have discussed that when we give grassroots women the ability to do research, if you focus only on community or local problems, it does not really solve the problem because it does not reach the causes. We teach people how to collect data, but the skills of analysis are strengthened by encouraging people to link this data with the structural situation and to communicate their analysis with other villages or groups. But this is a larger process than just one or two years ...

This wider focus can also help with the immediate solution:

... for example, the issue of how to deal with the problem of women's subordination in the community. We have found, in many cases, that the reaction is against looking at his because of fear it will split the community, will cause dissention. We have found, though, that issues like this come out more clearly to the community after it has looked at subordination in the wider social context. The people move from the society to a new view of their own immediate situation.

Consistent with the concern that research becomes more integrative, were recommendations that research from the grassroots be supplemented and broadened by results of academic research and investigations such as by agencies of the United Nations. The whole area of research on a sector or an issue should be accessible to all researchers. As one participant said, 'all data is valuable if it is in the hands of the people who are affected

by the issue.'

The research community needs to broaden its definition of what it deems to be 'acceptable research' beyond traditional, quantitative design criteria. There was concern here as to who controls what is research and what is not. Experiences were cited of university-based researchers declaring as 'invalid' action-focused research that was initiated and implemented by a community--systematically, cooperatively and with clearly observable and positive results--because it was said to lack 'statistical controls.' One of the problems seems to be that knowledge of the value of participant-directed research does not usually come through formal research training but through direct field experience. Those with this experience are not generally the ones with money to fund the programme nor are they likely to be in a position to convince others to fund their work.

Dissemination of research results in another issue. Researchers have the obligation to return their findings to the people from whom they are gathered; not only the final analysis or recommendations, but also the actual data. By having full information from the research, the group or community concerned gain a better perspective from which to build an analytical case, as well as the opportunity to refute or question the analysis. In the case of research undertaken by a group itself, it is especially important that the description of the process and the analysis be shared with similar groups so that information and insights do not just remain at one local. In Latin America, for example, women are developing innovative ways of sharing research, especially to women with minimal education, such as by portraying results graphically in easy-to-understand formats, including cartoons and fotonovelas.

Because it is not likely that research will suddenly shift to a process of more participant control, it was recommended that the different regions and countries look seriously at how people can be protected from research that has the potential for manipulation and exploitation. In several regions such action is underway. In the South Pacific, for example, some governments require documentation of the aims, objectives and methods before a research permit is issued. This at least puts the onus on researchers to reveal precisely what they plan to do. For adult educators in some Southeast Asian

countries, such a mechanism would have very negative results: 'it could be used by a government to control any grassroots research that might be used to strengthen the ability of peasant groups to challenge the government.' An alternative approach in the Caribbean ensures that the groups being researched are engaged themselves in monitoring research activities in the region. In one case, member associations register research proposals with the recently-established Caribbean Research Centre in St. Lucia. One regional member of this association--the Women and Development Unit of the University of the West Indies, in Barbados--has gone further by insisting that all data and research tools (questionnaires, interviews, etc.) be stored in the Caribbean.

> *The researcher then has to present a preliminary, non-interpretive summary of data to a seminar which includes community development people and women's groups. In one case, this included the actual field-level women who had conducted the interviews for the researcher so that they had good insights into how the process had gone. At these workshops data can be interpreted and recommendations made for action. So, the main part of the research is done by Caribbean people themselves, not by some foreign professor.*

Such actions were not seen as being universally applicable, however. The Indian participants doubted that such organization or control would be possible in a country with so many researchers, national and foreigners. But all participants acknowledged the seriousness of the problem of monitoring and keeping track of research by non-nationals.

C. THE CONTENT OF RESEARCH

As well as the strong focus on process and methodology, suggestions were made on specific areas for research, for women in general and for nonformal education in particular. Again, while priorities differed among the regions, there was considerable unanimity about areas where research is needed.

1. Nonformal Education Programmes

Both those involved in the ICAE Project and in the Workshop agreed that research on the nature and quality of programmes for women was appallingly limited. Neither case studies, critical analyses, progress reports or evaluations seem to be available in sufficient quantity or quality to be useful to other practitioners and developers of programmes. There is urgent need for detailed analyses, formative evaluations, and qualitative, longitudinal studies that address a number of questions, such as the following.

- What are the operative development models on which programmes for women are based? Who decides? What is known about alternative models? Do models aim to integrate women as part of the overall development process or do they isolate them and subordinate women? Do models interpret development in fairly narrow economic terms, or do they consider the wider socio-economic issues? What is the relationship between the development models for programmes and the fact that 'the same problems keep coming up, year after year, despite educational efforts?'

- What assumptions do programmes have about the capacity of women to be independent? to develop new roles? to expand their awareness and to learn skills beyond the traditional 'women's work'? Do programmes foster the advancement of women or merely their maintenance in the status quo?

- Who participates in programmes, as learners or trainees? In integrated programmes for both women and men, what is the participation and dropout rate of women? How often do women-only programmes bring in only a particular class or age group? How are the participants recruited? What are the obvious and hidden constraints on women's continued participation? Why do some women participate and others do not? How realistic are the expectations of both the programme planners and of the women they seek to help? Who participates in programmes, as trainers, animators, administrators?

- Information is needed from participatory research and case studies on various ways for developing effective programmes that have an integrated content: information, skills, consciousness-raising, mobilization, action. What methods have practitioners used to start the process of consciousness-raising? How can programmes for health and nutrition, for example, integrate awareness of the larger system that causes ill-health and malnutrition: why does it exist in this country or region? who controls food production and distribution? what are the political and economic barriers to nutrition?

- How are the short-term benefits of programmes directed towards women translated into long-term results, such as ongoing change for themselves and their children? What are the effects upon the family--husband, children, relatives--when a woman enrols in a course of study?

- What are the characteristics of projects or movements that successfully improve the condition of women? Do the same characteristics apply for short- and long-term success? How similar are characteristics for different cultures, ideologies, and classes of women? How useful and applicable would be the documenting of indices of success?

- Research relating to nonformal education (both women and men) should include training in undertaking scientific research and not only in the social sciences. Rural and peasant groups need to do research in the basic and natural sciences in order to analyze and present data and information on agricultural issues to governments and agencies.

2. Women's Reality

Despite the many state-of-the art investigations of women, little is known about the day-to-day reality of most Third World women, particularly of the rural poor. Equally, knowledge is scant about who are the women practitioners in nonformal education. A lesson learned by

the ICAE Project is that getting a good idea of who practitioners are requires considerable effort once the search goes beyond the 'obvious' women in a country or region. In many instances, women are new in administrative and organizational positions, and as fieldworkers. Perhaps this is why so many women wish to know about the work of colleagues in other countries--as well as in their own! A major recommendation along this line related both to the content and process of research: the necessity that 'we women ourselves begin to try to capture and learn from our experiences, document and examine them, and share them with others; it is time we began to create our own knowledge.' To help in uncovering the world of women's reality, research needs to look to the following questions.

- What comprises an average 'day in the life' of women in rural areas, in cities, in factories, and as single heads of families? What skills are required to perform the work they do? Regardless of a formal 'non-working' status, in what areas of the economy are women actually involved? What is the nature of the pressures that create 'the double day'?

- What prevent women from taking part in independent activities such as classes and programmes? What are the specific kinds of support women need so they can take part in a programme of nonformal education?

- What specific roles do women take in agriculture, as part of the family farming system, as heads of households, as migrant workers? When agricultural methods and technologies are improved, do extension workers seek out women for training? What case studies can be done of rural extension initiatives to reach out to women?

- What is the nature of women's involvement in trade unions and co-operatives? Are women trained for decision-making and leadership? How does economic fluctuations affect women's jobs in both the visible and invisible economies? How can nonformal education help women to mobilize and organize? Are women equally recognized in

organizations for the landless and rural poor?

- What can research do to discover--and alleviate--the special problems faced by women who are disabled, handicapped, elderly, living in isolated areas, and the sole support of children? Do programmes for women make efforts to reach and serve such women, or are they geared towards the mythical 'average' and younger woman?

- What are the perceptions of men about the capabilities of women, their rights, their responsibilities? Can women and men adult educators work together on programmes that dispell stereotypes and promote sexual equality? In this regard, it was recommended that men be involved in research concerning women so that they learn about the situation of women.

- Studies are needed of practical examples--and guidelines--on how women can best be supported and trained for self-employment opportunities and income-generating activities.

- Other research areas included the examination of social and public attitudes towards males and females; the perpetuation of stereotyping and of restrictive roles assigned to women and girls; the high dropout of girls from school; out-dated and male-centred curricula; priority given to men and boys in vocational training.

3. Organizational Factors

Some specific areas for research clustered around factors associated with organization and administration.

- What kind of organizations are most effective in developing and implementing programmes for women, and in what circumstances? Research is needed on how voluntary and non-governmental organizations can be more effective in their work with both women and men. For example: what are the characteristics for a non-governmental organization to be mature enough to enter into cooperation with

research centres and other agencies and yet be able to withstand this outside pressure and maintain its integrity? Similarly, knowledge is needed on the steps to take in mobilizing groups to cooperate on advocacy at the national level and ensuring that smaller groups do not lose their identity or be caught up in 'bigness'?

- There is need for organizations in different parts of a country or region to work together on research relating to women. Rather than each group, each programme, doing the same research over and over in isolation, how can researchers share and develop a common framework and research model so that work for women is advanced on a broad front?

- How different are programmes operated by local groups that make an effort to be independent of overseas financial support? What is known about how grassroots organizations evolve and successfully maintain themselves over a long period?

- Who are the main sponsors and funders of programmes? What bearing does a particular kind of sponsorship or funding have on programme direction and implementation? What kind of influences show up as a programme develops when it is funded by and overseas agency? How careful must grassroots organizations be in accepting funding from international agencies that implicitly support repressive regimes? Does university-based research really seek to advance the education and skills of women or does it seek mainly to enhance the prestige of the institution and of the researchers? In such research, are women the actual focus or are they merely a convenient 'social laboratory'?

- What research have funding organizations and foundations done on their support of programmes to benefit women? All such bodies should have a policy that research projects within each division and sector must include specific consideration of the implications for women.

- What is the level of decision-making for women in adult and nonformal education? What additional learning and support do women need--opportunities for training and further study--to strengthen professional and practical knowledge?

- Who are the women working in the international and regional arenas of adult education? Are they significantly different in attitude, background, values, etc., than women working at a national, subnational or local level? How do different kinds of professional and administrative experiences hinder or help women?

- What is the situation of middle-class women in the Third World, and what is their attitude towards overall development and the advancement of women? How isolated are they, as planners or administrators, from the problems of women who are less-educated and poorer? Could nonformal education programmes bridge the gap and bring different classes of women together?

- What is the nature of women's units, desks or bureaux within government and institutional bodies? What is their actual impact on policies and on programmes? Are there weaknesses in separating 'women' in this fashion from the mainstream of the organization? What criteria can ensure that national councils of women are effective and take leadership?

3. Data and Information on Women

Across the regions came the complaint that little practical information, even of a statistical or census type, was available. Part of the problem is that data about women are not collected or separated out; as well, the data-gathering model for men is applied to women, and usually ignores the specific areas of women's economic and social contributions to the country. Any statistical information on women needs to be integrated with qualitative data and needs assessments. The meagre information about women makes it difficult to identify target groups and their needs. Thus, research is needed on socio-

economic conditions of men so that priorities can be established and programmes be relevant to women.

An awareness developed during the ICAE Project that even where research has been done--about women in agriculture, in work, in education, in the economy--the results are rarely accessible to the women who could make good use of it: educators, researchers, planners, practitioners. Data are hidden in large, analytical reports that few women have the time, and perhaps the expertise, to analyze. Much of what relates to the overall context of women is not labelled 'nonformal education' or 'adult education.' For such a broad field one needs to seek out a range of areas: population, health, food and agriculture, appropriate technology, workers' education, rural employment, etcetera. The problem remains: how do planners and practitioners find out what studies have been done and, even having done that, know which ones are useful and how to get copies?

Recommendations and suggestions for this broad area of 'information' needs are also part of networking and coordination. Some of the overall recommendations include the following.

- More basic, statistical data on women: their education, income, child-rearing patterns, health, participation in society, the daily work they do, their prevalence as heads of households;

- Micro-level assessments of what programmes and training are needed and undertaken by local women and groups;

- A systematic effort to locate, assess, analyze and summarize--and disseminate in a useful way--the material and data on women that is dispersed through various international and United Nations agencies and research centres;

- Financial support for the building up of women's resource centres on a regional, sub-regional and national level; and for the preparation of well-annotated bulletins on such collections;

- Financial support for women within a region or sub-region to meet regularly, identify and assess relevant information materials;

- Translations into other languages of reports, case studies and articles relating to women and nonformal education;

- The inclusion in the 'education sector' research and documentation of adult and nonformal education as a major portion of the 1985 United Nations World Conference on Women.

APPENDICES

A. KEY PARTICIPANTS IN PROJECT/WORKSHOP

B. WORKSHOP AND STUDY TOUR AGENDA

C. LES FEMMES: BRISER LES BARRIÈRES ET NON LES REAFFERMIR

D. LAS MUJERES Y LA EDUCACIÓN NO FORMAL

E. RECOMMENDATIONS FROM PARIS CONFERENCE

APPENDIX A

KEY PARTICIPANTS
ICAE THIRD WORLD WOMEN AND ADULT EDUCATION PROJECT

* *Indicates participant in India Workshop*

AFRICA

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SOUTH ASIA

* Ginny Shrivastava (Regional Coordinator)
Women and Development Unit, Seva Mandir, Udaipur, Rajasthan, India 313001

* Preeti Oza and Anita Mathur, Women and Development Unit, Seva Mandir

* Sita Rajasuriya, Vice-President, Sarvodaya-Shramadana Sangamaya, 98 Rawatawa Road, Moratuwa, Sri Lanka

* Meera Bhattari, Director, Women's Skill Development Centre, Nepal Womens' Organization, PO Box 1314, Khatmandu, Nepal

* Kamlesh Yadav (Visiting Resource Person)
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CARIBBEAN

* Beryl Carasco (Regional Coordinator)
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LATIN AMERICA

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* Moema Viezzer, Coordinator, Women's Action Research Network,
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APPENDIX B

WOMEN AND NONFORMAL EDUCATION FOR DEVELOPMENT

INDIA WORKSHOP AND STUDY TOUR, NOVEMBER 1981

AGENDA/TIMETABLE: UDAIPUR, JAIPUR, DELHI

Nov. 13 Friday	Anand Bhawan Hotel, Udaipur - Meeting first arrivals	
Nov. 14 Saturday	10.30 - 5.30	Introduction of participants; decisions on agenda; Study Tour information
Nov. 15 Sunday	9.30 - 11.00	Caribbean Report: Beryl Carasco and Patricia Ellis
	11.30 - 1.00	South Asia Report: Ginny Shrivastava and Preeti Oza
	3.00 - 4.30	Southeast Asia Report: Eileen Belamide and Limau Ak Dali
	6.00 - 8.30	Cultural Evening: Lok Kala Mandal Puppet Theatre
Nov. 16 Monday	9.30 - 12.30	South Pacific Report: Inise Mar and Emiliana Afeaki
	2.30 - 5.00	Africa Report: Florida Karani, Ayo Oworu
	8.30 - 10.00	Slide presentations by participants: India, South Pacific
Nov. 17 Tuesday	9.00 - 10.30	Discussion on reports: beginning of Analysis and Reflection
	11.00 - 1.00	Latin American Report: Rosa Paredes, Moema Viezzer, Maria-Elena Mendez
	2.30 - 4.00	Analysis and Reflection continues; common themes & issues; particular situations & differences; implications for research, training, policy
	5.00 - 7.30	City Reception with Friends of the Women's Movement in Udaipur
Nov. 18 Wednesday	9.00 - 1.30	Analysis & Reflection continues. Working group reports on summing up and ordering of issues

Nov. 18 (continued)	3.00 - 10.00	Study Tour visits to rural women's education and development groups in Seva Mandir's project area — entire group to women's literacy and self-help society at Bagdoan -- two separate groups by jeep to meet women in two hamelts, Kavita and Brammo ka Verde
Nov. 19 Thursday		CASE STUDIES AND EXAMPLES OF PROGRAMMES
	9.00 - 1.00	India
		Women's Development Unit, Seva Mandir: Anita Mathur and Ginny Shrivastava
		People's Institute for Development and Training: Kamlesh Yadav, rural organizer, Ghazapur, Uttar Pradesh
	2.00 - 5.00	Workshop Participants
		Agricultural Development Company, Sarawak, Malaysia: Limau Ak Dali
		Sarvodaya Sharmadana, Sri Lanka: Sita Rajasuriya
		Nepal Women's Organization Skill Development Centre: Meera Bhattarai
		Nigerian Women's Organization: Ayo Oworu
		Institute of Adult Education, University of Kenya: Florida Karani
		The YWCA in Fiji: Inise Mar
	6.00 - 8.00	Reception for participants at Seva Mandir
Nov. 20 Friday		STUDY TOUR: GETTING TO KNOW UDAIPUR
	9.00 - 2.00	Lake Palace, City Palace, Jagdish Temple, Shopping Bazaar
	2.30 - 3.30	Picnic Lunch, Sahelion-ki-Bari Gardens
	3.30 - 6.00	Handicraft production units: block printing on cloth, toys, puppets
	9.00 - 10.00	Cultural evening at hotel: Rajasthan Folk Dance Programme
Nov. 21 Saturday		RESEARCH
	9.00 - 3.30	Experiences, questions, summary
	4.30 - 6.00	Tea at hotel with women of Udaipur
	8.30 - 10.00	Slide presentations by participants: Caribbean and Latin America

Nov. 22 Sunday		TRAINING AND NETWORKING
	9.00 - 4.00	Issues and Needs
	4.30 - 5.30	Meeting with press representatives
	8.00 - 10.00	Arab Region Report: Newar Hilmi, Iraq
Nov. 23 Monday		SUMMING UP
	9.00 - 4.00	Recommendations/Issues/Next Steps
	4.00 - 5.30	Evaluation of Workshop
	8.00 -	'Cultural' evening by participants
Nov. 24 Tuesday		STUDY TOUR DAY
	9.00 - 8.30	Visit with women from three hamlets at Kherwara, Seva Mandir block office
Nov. 25 Wednesday		STUDY TOUR IN UDAIPUR
	9.00 - 1.30	Mahila Mandal Education Complex
		Hans Open School
		Community Canning and Preserving Training Centre
	5.30	Overnight train to Jaipur
Nov. 26 Thursday		STUDY TOUR IN JAIPUR
	7.00	Arrival Jaipur; breakfast State Hotel
	11.00 - 3.30	University of Rajasthan: informal seminar with adult educators
		Lunch: Vice Chancellor, T.K.N. Unnithan
	5.00	Depart Jaipur by bus for New Delhi
	10.00	Arrive New Delhi. Stay at YMCA
Nov. 27 Friday		FREE DAY
Nov. 28 Saturday	10.00 - 3.30	Informal Seminar at Gandhi Peace Foundation with women and men representing a cross-section of programmes and organizations
Nov. 29 to Dec. 1		Participants begin to leave. Opportunity to follow up contacts made at Seminar

LES FEMMES

BRISER LES BARRIÈRES ET NON LES RAFFERMIR

La femme, dit le proverbe juif, est le fondement du monde. Est-ce pour cela que, dans le Tiers-Monde, elle doit porter plus que sa juste part du fardeau collectif qu'est le sous-développement? Non seulement elle subit au même titre que l'homme l'exploitation et la dépendance qu'engendrent la pauvreté et l'absence de pouvoir, mais elle est aussi victime des préjugés culturels qui lui dictent son comportement. Confinée par tradition à des tâches bien définies, elle a peu de chances de participer pleinement au développement politique et économique de son milieu.

Bien que de nombreuses femmes travaillent à l'extérieur du foyer, notamment dans l'agriculture et les secteurs marginaux de l'économie, leur contribution au développement national reste en grande partie invisible : ni les statistiques nationales ni les données disponibles sur les programmes de formation et de vulgarisation n'en rendent compte exactement. Les programmes d'emploi rémunérateur mis sur pied à leur intention visent essentiellement à améliorer la situation économique de la famille. C'est louable en soi, sauf que les femmes qui en bénéficient se retrouvent avec une double journée de travail sur les bras, puisqu'elles doivent encore s'acquitter des tâches ménagères. Même là où des réformes, voire des révolutions, ont fait triompher le principe de l'égalité des sexes, les distinctions traditionnelles entre hommes et femmes, à la maison, dans les syndicats et dans la collectivité en général demeurent les mêmes.

L'éducation populaire dispensée dans le cadre du développement des pays du Tiers-Monde offre peut-être aux femmes un excellent moyen d'éliminer les barrières de nature sexuelle, en leur permettant de se regrouper pour faire l'examen critique de leurs problèmes, faire le bilan de leurs ressources et passer à l'action.

Au cours de la dernière décennie, les programmes d'éducation des adultes se sont multipliés à travers le Tiers-Monde. On sait peu de choses, cependant, de la qualité de ces programmes ou de leur succès. On ne sait pas non plus si les femmes y participent et si elles ont leur mot à dire dans l'élaboration, l'administration et l'évaluation des programmes d'enseignement.

Dans la plupart des pays, les recherches et les décisions en la matière sont surtout confiées à des hommes. Il n'est guère étonnant, dès lors, que la recherche en général fasse peu de cas des besoins des femmes et néglige leur potentiel de participation effective au développement. Qui pis est, quand vient le temps d'élaborer les programmes d'éducation proprement dits, il est rare qu'on tienne compte des recherches effectuées, si tant est qu'on en ait pris connaissance.

Conscient de ces lacunes, le Conseil international d'éducation des adultes (CIEA), dont le siège se trouve à Toronto (Canada), mettait sur pied en mai 1980, grâce à l'appui financier du CRDI, un projet visant à faire le point sur la participation des femmes aux programmes d'éducation populaire, à déterminer l'étendue et la qualité de ces programmes, à identifier les secteurs où doivent se concentrer la recherche et la formation pour que cette forme d'éducation serve davantage la cause des femmes et, enfin, à favoriser des échanges de vues entre éducatrices.

Étant donné l'ampleur mondiale du problème, l'étude s'est effectuée dans sept régions du Tiers-Monde : l'Asie du Sud, l'Asie du Sud-Est, les Antilles, l'Amérique latine, l'Afrique, le Pacifique-Sud et les États arabes. Dans chacune de ces

APPENDICE C

régions, la collecte des données s'est faite sous la coordination d'une éducatrice des adultes; il s'agissait de réunir la documentation disponible et de la compléter par voie d'enquêtes auprès des chercheurs et des éducateurs eux-mêmes. La plupart des régions ont été visitées; dans certaines d'entre elles, on a même tenu des assemblées régionales ou nationales. Surtout, c'était la première fois qu'on tentait de faire le point de façon exhaustive sur la femme et l'éducation populaire.

En novembre 1981 avait lieu à Udaipur, en Inde, un atelier de quinze jours auquel ont participé 16 femmes provenant de 14 pays du Tiers-Monde et deux coordonnatrices du projet au CIEA. Financé par l'Agence suédoise de développement international et coordonné par le CIEA et Seva Mandir, un organisme bénévole d'éducation des adultes en milieu rural, cet atelier avait pour objet la diffusion des données recueillies et la création d'un réseau de collaboration entre les régions. Les différentes coordonnatrices avaient enfin l'occasion d'échanger entre elles.

Ce qui ressort le plus clairement du projet et de l'atelier, c'est qu'il n'existe aucune solution simple ou universelle pour enrayer la pauvreté chez les femmes et les soustraire à la marginalité. Le développement est un processus complexe et continu. Les problèmes auxquels se heurtent les femmes et les solutions qui s'offrent à elles sont caractérisés par l'histoire, la culture, le régime politique et le système économique, propres à chaque région et à chaque pays. Il est possible, néanmoins, de dégager certaines constantes.

Ainsi, quelle que soit la région considérée, ce qu'on reproche le plus à l'éducation populaire, comme d'ailleurs aux programmes de développement en général, c'est qu'elle ne reconnaît pas aux femmes la capacité de participer pleinement au processus de développement. Loin de favoriser l'intégration des femmes, elle contribue trop souvent à les isoler davantage en perpétuant le préjugé que la femme dispose de ressources limitées, que les rôles qu'elle peut jouer sont peu nombreux et que sa contribution à la société en dehors du foyer ne peut être au mieux qu'accessoire. Prisonnières d'un système qui les considère en quelque sorte comme la moitié déficiente de la population, les femmes ne trouvent souvent dans l'éducation populaire qu'un moyen de se perfectionner dans le cadre limité des activités où elles sont autoritairement confinées en vertu de leur sexe. On semble peu intéressé à voir les femmes accroître leur influence collective, donc on ne les encourage guère à analyser leur situation et à explorer de nouvelles avenues. On préfère les tenir à l'écart des grandes décisions qui, pourtant, les touchent dans leur vie de tous les jours.

L'éducation populaire isole les femmes dans la mesure où elle les enferme dans des rôles de ménagère, de mère ou de salariée occasionnelle, au lieu de les considérer comme des êtres aux facettes multiples et polyvalents. Elle isole aussi les femmes dans la mesure où elle les tient éloignées des grands secteurs d'activité socio-économique. Ainsi, les programmes d'apprentissage de métiers simples exposent les femmes aux réalités de l'économie internationale sans toutefois leur donner accès aux compétences de gestion et de mise en marché, ou à des sources de financement appropriées. Ainsi, avec cette formation pratique, les femmes deviennent de simples productrices de biens de consommation et leur formation ne fait qu'exacerber leur dépendance et leur vulnérabilité.

Au lieu d'embrasser l'ensemble de l'activité socio-économique et son impact sur le développement, les programmes d'éducation «féminine» se limitent trop souvent aux petits problèmes techniques qui se posent dans toute collectivité, si bien que les femmes n'ont aucune chance de participer à la refonte de leur société.

Les participantes à l'atelier ont aussi affirmé que l'affranchissement des femmes ne saurait se faire sans la participation des hommes, parce que l'inégalité entre les sexes tient en grande partie à l'image que les hommes se font des femmes, et à celle que les femmes se font d'elles-mêmes par rapport aux hommes. Malheureusement, dans les milieux de l'éducation populaire, on considère encore que les «problèmes des femmes», et les solutions à ces problèmes sont l'apanage des seules intéressées, et non l'affaire de la collectivité tout entière.

Bon nombre des recommandations formulées dans les rapports régionaux et au cours de l'atelier se rapportaient spécifiquement aux régions elles-mêmes. Par contre, tous les rapports soumis étaient unanimes à recommander une plus grande coordination des recherches effectuées sur les femmes et des programmes mis sur pied à leur intention. Il faudrait, par exemple, que tous les gouvernements élaborent des politiques plus précises, plus cohérentes

et plus globales et qu'ils veillent à leur application en y affectant les ressources humaines et matérielles nécessaires. Il faut faire en sorte que les programmes de développement se rejoignent, qu'un programme pris isolément ne soit pas une fin en soi mais s'inscrive dans une démarche globale et que les énergies mobilisées ne soient pas gaspillées dans la lutte pour les ressources disponibles ou fassent double emploi.

Un certain nombre de suggestions ont porté sur les secteurs où devrait s'orienter la recherche. La plupart soulignait la nécessité d'une meilleure conception des programmes. Il a été recommandé à maintes reprises, par exemple, que des études portent sur le déroulement d'une journée typique dans la vie de différentes femmes du Tiers-Monde : quelles tâches elles effectuent, combien de temps elles y consacrent, à quelles contraintes sociales elles font face, etc. Les renseignements ainsi recueillis permettraient d'élaborer des programmes qui soient mieux adaptés aux besoins réels des femmes et qui mettent davantage à contribution les aptitudes qu'elles possèdent déjà — l'organisation des activités et la gestion du budget, par exemple — et qui pourraient être transposées dans d'autres genres d'activités.

Un autre secteur pauvre est celui des statistiques nationales sur les femmes et la place qu'elles occupent dans l'éducation, l'agriculture, la masse salariale. L'Asie du Sud-Est et l'Amérique latine, plus particulièrement, sont deux régions où se multiplient les zones de libre échange. Il faudrait étudier davantage les conséquences de cette situation.

Toutefois, les recommandations jugées les plus importantes ne portaient pas tant sur les nouvelles initiatives de recherche que sur la démarche même de la recherche : qu'elle soit axée davantage sur la participation, qu'on réduise la dépendance à l'égard des compétences étrangères et qu'elle soit prise en charge par les femmes faisant l'objet d'études. Il faut que les projets de recherche émanent des femmes, chacune dans son milieu, et qu'elles apprennent à rédiger des propositions, à faire les démarches pour obtenir des fonds, à diriger les recherches proprement dites, à faire bon usage des résultats obtenus et à en assurer la diffusion.

Les choses n'en resteront pas là. Plusieurs des coordonnatrices, par exemple, ont l'intention de distribuer leurs rapports à la grandeur de leur région afin que d'autres s'en inspirent pour prolonger l'action déjà si bien entreprise. En Amérique latine et en Afrique, le projet du CIEA sert de tremplin à l'intégration des femmes dans les organisations d'éducation populaire déjà en place.

Le projet et l'atelier ont certes fait ressortir les nombreuses lacunes et faiblesses de l'éducation populaire pour les femmes, mais ils ont aussi permis d'identifier des points forts. Le plus évident, peut-être, est la profondeur de l'engagement et la lucidité des femmes qui ont participé au projet, des femmes qui représentent sans aucun doute une population beaucoup plus nombreuse de chercheurs et d'autres intervenants en éducation populaire. Ce dont elles ont besoin, toutefois, c'est d'un engagement égal de la part de la société tout entière, une reconnaissance que tout effort de développement qui exclut la participation des femmes pèche par hypocrisie et ne peut tout au plus que réussir à moitié. □

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LAS MUJERES
Y LA EDUCACION NO FORMAL

Las mujeres, como dice el proverbio inglés, "sostienen la mitad del firmamento". En el Tercer Mundo soportan, además, mucho más de la mitad del peso del subdesarrollo. No solo comparten por igual con el hombre la explotación y dependencia resultantes de la pobreza y la falta de poder, sino que también padecen por los sesgos culturales que les determinan cómo deben comportarse. Las estrechas definiciones tradicionales de lo que pueden hacer restringen su participación en el desarrollo político y económico.

Pese a que el trabajo femenino por fuera de la casa, particularmente en la agricultura y el sector informal, es muy amplio, su contribución al desarrollo nacional permanece bastante invisible —sin reflejarse en las estadísticas nacionales o en los programas de extensión y capacitación. Los programas de generación de ingresos y de empleo para las mujeres generalmente se organizan para mejorar la condición económica de la familia, sin contar con que esto representa un "doble día" para la mujer cuya responsabilidad hogareña no se altera. Aun donde la reforma, o la revolución, han producido una mayor igualdad económica y política entre hombres y mujeres, las desigualdades tradicionales en el hogar, el sindicato y la comunidad, tienden a permanecer iguales.

La educación no formal, en el contexto de las actividades de desarrollo, podría dar a las mujeres un instrumento poderoso para corregir estos desequilibrios, al reunirlas para evaluar críticamente sus problemas y capacidades, y para actuar en consecuencia.

En la pasada década, los programas de educación de adultos en el Tercer Mundo se han multiplicado. Poco se sabe, sin embargo, sobre la calidad o el efecto de estos programas, sobre la participación femenina, cúantas y quiénes. Tampoco se sabe si las mujeres están involucradas en la toma de decisiones sobre el desarrollo, manejo o evaluación de esos programas.

En casi todos los países del mundo, la mayoría de investigadores y formuladores de política sobre educación de adultos son hombres. No es entonces sorprendente que pocos proyectos de investigación traten sobre las necesidades y el potencial femenino, y que la mayor parte de la investigación sobre educación de adultos descuide el papel de las mujeres en el desarrollo. Poca es la investigación que llega a los planificadores de la educación de adultos o es usada efectivamente por ellos.

Debido a lo poco que se sabe y a que las mujeres ocupadas en la educación no formal rara vez tienen oportunidad de compartir informaciones y experiencias, el Consejo Internacional para la Educación de Adultos (ICAE), en Toronto, Canadá, emprendió en mayo de 1980 un proyecto tendiente a llenar algunos de estos vacíos. Financiado por el CIID, el proyecto aspiraba a clarificar la naturaleza de la participación femenina en los programas de educación no formal, el grado y la calidad de estos programas, y a determinar las áreas que requerían más investigación y capacitación con el fin de aumentar la contribución de tal educación al desarrollo de las mujeres. A más de esto, buscaba fomentar la comunicación entre las educadoras de adultos.

Debido a la índole global del problema, el estudio se llevó a cabo en siete regiones del Tercer Mundo: Sur y sudeste Asiáticos, Caribe, América Latina, Africa, Pacífico Sur y los Estados Arabes. En cada región, la información —tanto impresa como proveniente de estudios— se recogió bajo la

coordinación de una educadora de adultos. En la mayoría de las regiones esto se complementó con visitas individuales y reuniones nacionales o regionales. Este constituye el primer intento por realizar una investigación amplia sobre las mujeres en la educación no formal.

En noviembre de 1981, 16 participantes de 14 países en desarrollo se reunieron para un seminario de 15 días y una gira de estudio en Udaipur, India, junto con dos coordinadoras del proyecto del ICAE. Financiado por la Agencia Internacional Sueca de Desarrollo y coordinado por ICAE y Seva Mandir, una organización voluntaria de educación de adultos, el seminario se propuso analizar los resultados de los estudios y ayudar en la creación de redes, dando a las coordinadoras del proyecto la oportunidad de compartir con otras parte del proceso y los resultados de sus investigaciones. También se esperaba que el grupo formulara recomendaciones al discutir sus trabajos y prioridades.

Una de las conclusiones más claras tanto del proyecto como del seminario es la de que no existe una fórmula sencilla o única para mejorar la condición de la mujer pobre y marginada. El desarrollo es un proceso complejo y continuo. En cada parte, la historia, la cultura y el sistema político y económico propios determinan los problemas que enfrentan las mujeres y las soluciones de que disponen. No obstante, hay temas comunes.

Talvez la crítica más seria a la educación no formal en todas las regiones es que, al igual que los programas de desarrollo en general, no toma en cuenta seriamente a las mujeres como participantes integrales del proceso de desarrollo. Más que ampliar la integración de la mujer, estos programas contribuyen a menudo a su marginación al fomentar la idea de que las capacidades y opciones femeninas son pocas y de que su contribución a la sociedad fuera del hogar es básicamente suplementaria. La idea de que las mujeres son, en cierta medida, la mitad defectuosa de la población persiste en much de la educación no formal que se concentra sencillamente en ayudar a las mujeres a mejorar dentro del limitado rango de actividades para el cual, en virtud de su sexo, son competentes. Hay poco interés en aumentar la influencia de las mujeres como grupo, o en estimularlas para analizar su situación y desarrollar alternativas dentro de un sistema que normalmente las excluye de las principales decisiones que afectan sus vidas.

Los programas marginan a las mujeres hasta el punto de rotularlas como amas de casa, madres y devengadoras incidentales de salario, en vez de visualizarlas como individuos de múltiples dimensiones y talentos. Las marginan hasta el punto de segregarlas de la principal corriente socioeconómica. Por ejemplo, los programas de artesanías a pequeña escala, que exponen las mujeres a la economía internacional al tiempo que las confinan simplemente a producir artículos, sin permitirles el acceso a la capacidad administrativa o a las fuentes de crédito justo, sirven ante todo para aumentar su dependencia y vulnerabilidad.

Los programas que confinan su actividad en el campo "de las mujeres" a problemas aislados y técnicos de la comunidad, sin examinar el sistema más amplio y sus implicaciones para el desarrollo, niegan a estas la oportunidad de tomar parte en la reestructuración de ese sistema.

Las participantes opinaron que los hombres deben incluirse en el proceso de desarrollo de las mujeres porque es en la imagen que tienen de ellas, y en la que ellas tienen de sí mismas en relación con ellos, donde estriba la mayor parte de la desigualdad. Los programas generalmente fracasan en reconocer que los "problemas de las mujeres" y sus soluciones no son de las mujeres solas sino de toda la comunidad.

Muchas de las recomendaciones presentadas en los informes regionales y durante el seminario son específicas de las regiones. Sin embargo, hubo recomendaciones comunes de emprender una acción más concertada y coordinada en cuanto a los programas y la investigación sobre mujeres. Todos los gobiernos necesitan, por ejemplo, formular políticas más precisas y consistentes en apoyo al desarrollo de las mujeres, y proporcionar los recursos, la capacitación y el seguimiento que aseguren su implantación. Se requiere una mayor continuidad y coordinación de los esfuerzos de investigación y capacitación en general, y para ello es necesaria la comunicación entre los educadores no formales que permita acumular la experiencia positiva de los programas de desarrollo. Tal coordinación debe ayudar a asegurar que las mujeres "no queden en el

vacío cuando el programa termine, sino que tengan adónde ir", como lo dijo una participante, y que la energía y el compromiso no se desperdicien en la competencia por recursos o en la duplicación.

Aunque la investigación se consideró como factor importante para promover el desarrollo de las mujeres, se mencionó el hecho de que a menudo sacrifica la acción, y de que sus resultados no se diseminan ni se aplican.

Hubo varias sugerencias sobre áreas que requieren mayor investigación. La mayoría pedía la mejora de la práctica y el diseño de los programas. Otra recomendación frecuente solicitaba más estudios de microcaso sobre los días de diferentes mujeres —el rango de actividades realizadas, las habilidades desplegadas, el tiempo requerido y las limitaciones sociales enfrentadas. Esta información podría ayudar a que los programas fueran más pertinentes a las necesidades reales de las mujeres y aprovecharan más efectivamente sus capacidades.

También se necesita más investigación en las estadísticas nacionales sobre participación de las mujeres en educación, agricultura y economía de salarios. Una preocupación central del Sudeste Asiático y América Latina es la necesidad de investigación sobre las implicaciones de las crecientes zonas de libre comercio en estas regiones, y sobre cómo la educación no formal puede ayudar a las mujeres a defenderse de su explotación.

Mucho más imperativas que las recomendaciones sobre nuevas áreas de investigación fueron, sin embargo, las recomendaciones para reestructurar el proceso mismo de investigación con el fin de hacerlo más colaborativo, para cambiar su dependencia de otros y ponerlo al servicio de las mujeres que son el sujeto de la investigación. Las mujeres, particularmente a nivel comunitario, necesitan ser capacitadas para iniciar su propia investigación, escribir propuestas, asegurar financiamiento, manejar el proceso, y usar y diseminar los resultados. Hay que rescatar la investigación sobre mujeres, perdida entre los archivos de un sinnúmero de organizaciones, resumirla y traducirla a un idioma y una forma que pueda ser usada y comprendida por todas las mujeres.

Se planifica más acción. Varias de las coordinadoras, por ejemplo, intentan distribuir sus informes en las regiones para estimular mayor actividad. En América Latina y Africa el proyecto sirve como base para crear el componente femenino en las organizaciones de educación no formal existentes. Y aun cuando el Consejo no esté involucrado directamente en estas actividades, el programa femenino del ICAE continuará su defensa, y la Asamblea General del Consejo incluirá este año un grupo de trabajo en políticas sobre mujeres.

Si el proyecto y el seminario mostraron los problemas y debilidades de la actual educación no formal para mujeres, también señalaron sus puntos fuertes. Los principales de ellos son, talvez, la calidad del compromiso y la percepción de las mujeres que participaron en el proyecto, mujeres que sin duda representan una más amplia gama de investigadoras y profesionales. Lo que ellas necesitan, sin embargo, es un compromiso similar de toda la sociedad con el desarrollo de las mujeres, y un reconocimiento de que cualquier esfuerzo de desarrollo que no las tome en cuenta explícitamente es hipócrita, y solo puede, en el mejor de los casos, tener éxito en un cincuenta por ciento. □

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APPENDIX E

STATEMENTS/RECOMMENDATIONS

POLICY GROUP ON WOMEN'S ISSUES: PARIS CONFERENCE 1982

A Policy Working Group on Women's Issues was one of the 12 such groups that formed the basic activities of the Paris Conference of the International Council for Adult Education, held 25-29 October 1982. Since many of the 140 women from 55 countries at the conference also took part in other PWGs, time was made from all women to meet to share ideas and to operate as a type of Women's Caucus. Included here is the statement and recommendations from the Policy Working Group and the statement from the Women's Caucus.

POLICY WORKING GROUP

STATEMENT

1. The subordination of women is a universal phenomenon, linked to societal structures and present at all levels: economic, social, political, psychological, cultural.

   In the sub-groups we discussed the various roles of women in relation to adult and nonformal education: women as housewives, mothers, workers, sex objects and prostitutes. All of these roles reinforce our oppression and dependence on men, and, consequently, prevent us from realizing our own potential and identity. However, the content, degree and form of women's subordination differs from country to country and also between different classes and social sectors.

2. We recognize that adult education is a political act: it can either help to reinforce the traditional and established order, or, it can contribute to the liberation of both women and men. Our group reinforced a commitment to programmes of adult education at whatever level that works toward the liberation of men and women. All adult education programmes should tackle the root causes of the subordination of women in relation to all other forms of oppression and subordination.

3. Women have developed and are using some educational methods drawn from their lives and learning experiences. These would have much to offer adult education if they were made visible and accessible. Women's groups and organizations at different levels have initiated action programmes--through non-authoritarian structures and alternative networks and contacts--which have allowed them to draw on the knowledge and experience of many women.

4. There can be no authentic development without a transformation of perspective through which people can transform their economic, political, social and cultural structures. Possibly the fragmentary nature of women's life experiences, because of the many roles they have to play, could provide a new model for adult education.

5. The following recommendations are made within this context. However, it is also our concern that the same perspective that we applied to women's issues should be applied to other statements and recommendations of the other Policy Working Groups of the conference.

RECOMMENDATIONS

1. Programmes initiated for and by women should evolve from the real and basic needs of women. These programmes must involve women in the planning, implementation and evaluation. Control of programmes must be in the hands of the women participants themselves.

2. It is vital that all educational programmes recognize women's special needs by providing necessary support services; for example, childcare facilities should be flexible in timing and be in locations accessible to women. Funding for this kind of support must be integral to all programmes, if women are to fully benefit from them.

3. Programmes should aim to develop the individual and collective capacity of women to analyze, organize and act upon their own situation.

4. Such programmes should enable women to better understand the relationships between their own specific situation and the wide socio-economic and political reality.

5. Local programmes, such as in health, literacy, housing, food, etc., should not be developed and conducted in isolation, but should be part of a larger education process and movement. Funding provision should be made for this integrated process.

6. An important outcome and criteria for all programmes should be the organization and mobilization of women. Adult educators should not be afraid of the political role and conception of adult education that this implies.

7. It is essential that financial support be forthcoming so that adult education can share and learn from the experience of local programmes and initiatives. Additional funding is required for: (1) local workshops of grassroots women who are involved in different programmes and projects; (2) the exchange of experiences across the various regions of the world; and (3) the publication of information at the local, national and regional level.

8. At the international level, we strongly recommend that the International Council for Adult Education, the International Labour Organization, UNESCO, and other international agencies provide facilities, space and resources for this exchange of information, research and analysis between women's education programmes from the regional and local levels. These agencies also should provide more funds to autonomous and non-governmental women's organizations, groups and programmes at the local and regional level to ensure dissemination of this material and information at all these levels.

9. Women must be equally represented and involved in the planning and organization of all conferences and meetings. Women must be represented in all subject areas and groupings. Within conferences, space and support should be given to women to meet informally.

10. Future international gatherings should have a more action focus and not remain at the level of discussion. This needs to be consciously built into the planning.

11. Adult education programmes must also aim to raise the awareness of men about how women's issues will affect the relations between women and men and about the implications that changes in these relationships will have for the larger society.

* * * * *

STATEMENT FROM THE WOMEN'S CAUCUS

Many women participants in the conference met three times in a women's caucus. We were happy to be together but were sad when reflecting on our situation and on the situation of women the world over.

In families, women continue to carry most of the burden of child-rearing and home-keeping. It is they who fetch water and fuel, cook, clean, mend, bear and rear children. All this often in addition to the work they do outside the home. Women's work at home is neither paid nor valued.

In the labour market, women are paid less than men for similar jobs. Women occupy lower-paid jobs. The higher the level of decision-making, the fewer the number of women one finds.

It is now well-known that many so-called educational developmental programmes further increase the gap between men and women. Socialization, tradition, culture, the burden of bearing and rearing of children, housework, and often outright discrimination do not allow women to become educated, trained and to grow.

Politics is dominated by men. Economic affairs are dominated by men. It is a man's world, created by men, run by men. It is not a beautiful world, not a happy world, at least for millions of women and men. There is extreme poverty, illiteracy, disease, inequality, injustice, oppression, and repression. There is violence all around, violence against nature, violence against human dignity, and violence against women.

Many of us felt uncomfortable about some things in this conference. At the inaugration at UNESCO the podium was full of only men. The language used by many men was a male language - man, him, he. The present leadership of the International Council for Adult Education is almost entirely male. The presence of token women is not enough.

The situation must change. All of us, women and men, must work for this change. We can start from here. Let us ensure that in our work women participate fully, that our language is not sexist, and that the report of this conference ensures that the interests of women are represented.

'Our Song'

(Composed by a collective of 40 women during ICAE Paris Conference)

We want you to understand
It's because you are men
We're bringing this message to you
Some of our sisters are not here
But if they were they'd care
And the message is long overdue

Mary from England
Kamla from India
Lilian from Sweden
Hiyam from Palestine
Hélène from France
Magda from Canada
From Africa, the Philippines
From around the world we come

We heard of a world at war
People being massacred
Hunger, illiteracy and pain
But all this was lost
In your refrain

You said 'man' and 'he'
But where were we
Women who hold up half the sky
You said 'man' and 'he'
But where were we

We were invisible
We were unheard
And we know why

You talked of authentic development
They were words, words, empty words
Your authenticity was 'he' not 'she'
It was all so tragic and absurd

You said 'man' and 'he'
But where were we
Women who hold up half the sky
You said 'man' and 'he'
But where were we

We were invisible
We were unheard
And we know why

In the countries where we are working
We work with women with their feet on the ground
Your words are coming from ivory towers
In their world you don't make a sound

You said 'man' and 'he'
But where were we
Women who hold up half the sky
You said 'man' and 'he'
But where were we
We were invisible
We were unheard
And we know why

Let's make it 'her' and 'she'
And 'you' and 'me'
Together we'll hold up half the sky
Let's make it 'her' and 'she'
And 'you' and 'me'

We'll all be visible
We'll all be heard
So let's all try